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T h e s i s

C A N A A N I T E   I N F L U E N C E  
U P O N   T H E  
J E W I S H   S A C R I F I C I A L   S Y S T E M

B Y

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(S. T. B. Boston University

School of Theology, 1933)

submitted in partial requirements for the degree of

Master of Arts

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## Chapter I: INTRODUCTION

### 1. THE POSITION OF THE SCHOLARS OF TODAY.

After the Carthaginian and Phoenician sacrificial tariffs were found, the position of the Old Testament scholars started to shift toward the final settlement; and when the additional discoveries were made at Ras Shamra, 1929, their problem became practically solved. As we know, the Levitical ritual as found in the Book of Leviticus, claims for itself Divine sanction as prescribed for Israel specially appointed sacrifices. This is part of the Divine plan for religious practices in which no other nations share. It claims for itself a supernatural origin; and it declared that the specified sacrifices were acceptable to God for an atonement for their sins and others again as gratitude for the grace he has given.

In the first Christian centuries there were hardly any objections made to the Levitical practices, and the New Testament writers took the system as a type of the perfect sacrifice which was made by our Lord and Saviour Jesus Christ upon the cross. The Apostle Paul is the man in the first century who made a more complete distinction between the ceremonial Law and the Gospel. After him during the first centuries very few of the writers made any question of the integrity of the Priestly Code. This was probably because the Apostolic Church had begun to decline from the evangelistic spirit of the first century, and to move to ritualism. Ten for fourteen centuries hardly any question was made - there were only few exception - of the purely Mosaic



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After the German and Protestant ecclesiastical circles were found, the position of the Old Testament scholars seemed to shift toward the final settlement; and when the addition of discoveries were made at Hama, 1888, their position became practically solved. As a result, the Levitical ritual as found in the Book of Leviticus, claims for itself a position as prescribed for Israel specially appointed sacrifices. This is part of the Mosaic plan for religious practices in which no other nations shared, it claims for itself a unique historical origin; and it declares that the specified sacrifices were acceptable to God for an atonement for their sins and other again as sacrifices for the grace he has given.

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authorship of the book of Leviticus, and its apparent contradictions with prophetic writers such as Amos, Hosea, Micah, Jeremiah and Isaiah; but these voices have been hushed by the ecclesiastical opinion that these prophets were not opposed to the use of the sacrifices, but to the abuse of them. As a rule the question was put on the shelf because the ceremonialism was so strongly supported by the church, and the conformity to it was so strictly required, that there was very little chance for any individual thinking. History had to wait the time of reformation which would allow them to consider the things as they really were. Even then the progress of the historical study of the Bible was rather slow. The criticism was first started by the agnostics, naturalists, and atheists, which was rather detrimental to religion itself. But it caused some of the progressive minded Christian men to do a more constructive type of work in the study of the Bible.

Among the first scholars, so far as I know, who made a question of the Levitical system and the Old Testament criticism was Andreas Rudolf Bodenstein,<sup>1</sup> usually identified by the name Carlstadt, 1521, in his work of the Canon of the Scriptures; another was a Belgian scholar, Andreas Masius, who published a Commentary of the book of Joshua in 1574; and the third scholar, peculiarly enough, was a Catholic priest, called Payrere, or Prerius, in his Systematic Theology, which was more of a theological criticism than the criticism of Canon and text

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<sup>1</sup> The Encyclopaedia Britannica, Vol. 5, p.348.



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<sup>1</sup> The Encyclopedia Britannica, Vol. 5, p. 348.



of the Old Testament. His work was published in 1660. Later on appeared a man, John Spencer in England, in the later part of the eighteenth century, who took up the question in his work of Comparative Theology. So we see that the question has been brought into limelight again and again, but it has been a question under dispute which could not be settled because adequate evidence was lacking.

The question became rather acute in the latter part of the nineteenth century, and there were men who were not willing to leave it unsettled any longer without doing something for its final settlement. Therefore Dr. William Robertson Smith of England decided to go over to Arabia to collect facts, ancient and modern, to prove that all the Semitic Religions originally came from the same source, and that the Levitical cult at Jerusalem was only one of the group. He lived among the Arabs for several years, learning their language, social and religious customs, which have remained practically the same for thousands of years, and made comparative studies between the modern and the ancient, as well as between the various cults. When he returned from his stay in the Orient, he published his first lectures in October, 1889, where he took the modern position in the interpretation of the Old Testament writings. For the main principles his book, The Religion of the Semites, has been a standard work in the field, and has been proved to be correct by the later discoveries, like the



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Marseilles and Phoenician tablets, and also Carthaginian and Ras Shamra discoveries.

I will give a few quotations from the book of Dr. Smith. He says: "No positive religion that has moved men has been able to start with tabula rasa, and express itself as if religion were beginning for the first time; in form, if not in substance, the new system must be in contact all along the line with the older ideas and practices which it finds in its possession. . . . You observe that in this argument I take it for granted that, when we go back to the most ancient conceptions and usages of the Hebrews, we shall find them to be the common property of a group of kindred peoples, and not the exclusive possession of the tribes of Israel. The proof that this is so will appear more clearly in the sequel; but, indeed," says he, "the thing will hardly be denied by any one who has read the Bible with care. In the history of old Israel before the captivity, nothing comes out more clearly than that the mass of the people found the greatest difficulty in keeping the national religion distinct from that of the surrounding nations. Those who had no grasp of the spiritual principles, and knew the religion of Jehovah only as an affair of inherited usage, were not conscious of any great difference between themselves and their heathen neighbors, and fell to Canaanite and the other foreign practices with the greatest facility". . . . . "Nothing appeals so strongly", he says, "as religion to the conservative instincts; and conservatism is the habitual attitude



Phoenician and Phoenician sailors, and also Carthaginians and  
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and their heathen neighbors, and fell to Canaanites and the  
other foreign practices with the greatest facility. . . .  
"Nothing appears so strongly," he says, "as religion to the con-  
servative majority; and conservatism is the habitual attitude



of Orientals. The whole history of Israel is unintelligible if we suppose that the heathenism against which the prophets contended was a thing altogether alien to the religious traditions of the Hebrews. In principle there was all the difference in the world between the faith of Isaiah and that of an Idolater. But the difference in principle, which seems so clear to us, was not clear to the average Judæan, and the reason for this was that it was observed by the great similarity in many important points of religious tradition and ritual practice. . . . The traditional religion is handed down from father to child, and therefore is in great measure an affair of race. Nations sprung from a common stock will have a common inheritance of traditional belief and usage in things sacred as well as profane, and thus the evidence that the Hebrews and their neighbors had a large common stock of religious tradition falls in with the evidence we have from the other sources, that in point of race the people of Israel were nearly akin to the heathen nations of Syria and Arabia."<sup>1</sup>

## 2. CANAANITIC PRACTICES IN THE HIGH PLACES.

After the death of Moses, who had evidently simplified and moralized the ancient Semitic religion, and who had introduced to the confederated tribes of the Hebrews the new deity, Yahweh, Israel moved from Kadesh to the plateaus and slopes east of the Jordan Valley, and, probably in small groups, in a

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<sup>1</sup> W.R.Smith, The Religion of the Semites, p.3ff.



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### II. CARACATIC PRACTICES IN THE HIGH PLAINS.

After the death of Moses, who had evidently established  
and moralized the ancient Semitic religion, and who had intro-  
duced to the confederated tribes of the Hebrews the new deity,  
Yahweh, Israel moved from Kadesh to the plains and shores  
east of the Jordan Valley, and, probably in small groups, in a



long period of time, and crossed the Jordan into Canaan. Among the Canaanites the proper propitiation of the local Baals, who controlled the fruitfulness of the soil, was an important part of the art of agriculture. In accepting Yahweh at Sinai as the Covenant God of all the associated tribes, Israel had by no means reached the point of denying the existence of the other deities. In Canaan there were frequently crop failures. Baal being the god of fertility and crops of the land, it became a snare to the Hebrew farmer who did not know any difference between the Baal and Yahweh worship, accepting the Baal worship with all its sacrifices and impieties. It may be true, as has been suggested, that anyone who withheld the customary sacrifice would be forced to perform it, or to leave the community to prevent him from bringing misfortune upon his neighbors. It was doubtless during this period of transition that Israel adopted the observance of the harvest and vintage festivals which later formed a prominent part of the worship of Yahweh. Long centuries passed before Israel as a whole came to ascribe the fertility-giving functions of the local Baals to the God of Sinai. In part the people worshipped the Baals, in part Yahweh, and sometimes they did not discriminate much between the two. Worshiping Baals of fertility involved the vine-growing Canaan, wild excess of wine and all that went with it. In the Canaanite religion the Ashtoreth, goddess of fertility, was worshiped no less than the Baalim.

Chastity was sacrificed in their honor, and sacred harlots were connected with the sanctuaries. Still further, the offspring granted by the deity were to be sanctified by



fourth period of time, and crossed the Jordan into Canaan. Among the Canaanites the proper interpretation of the local Baal, who controlled the fruitfulness of the soil, was an important part of the art of agriculture. In accepting Yahweh of Sinai as the

Government God of all the associated tribes, Israel had by no means reached the point of denying the existence of the other deities. In Canaan there were frequently crop failures. Baal being the god of fertility and crops of the land, it became a shame to the Hebrew farmer who did not know any difference between the Baal and Yahweh worship, accepting the Baal worship with all its sacrifices and imitations. It may be true, as has been suggested, that anyone who withheld the obligatory sacrifice would be forced to perform it, or to leave the community to prevent his from bringing misfortune upon his neighbors.

It was doubtless during this period of transition that Israel adopted the observance of the harvest and vintage festivals which later formed a prominent part of the worship of Yahweh. Long centuries passed before Israel as a whole came to realize the fertility-giving functions of the local Baal to the God of Sinai. In fact the people worshipped the Baal, in part Yahweh, and sometimes they did not discriminate much between the two. Worshipping Baal of fertility involved the vine-

growing Canaan, wild excess of wine and all that went with it. In the Canaanite religion the Asherah, goddess of fertility, was worshipped no less than the Baalim.

Upheld by the sacrifices in their honor, and sacred places were connected with the sanctuaries. Still further, the offerings granted by the deity were to be sanctified by



offering the first-born. Not only were the offerings of flock and herds thus devoted, but child sacrifice was a common practice among the Canaanite peoples. The excavation at the old Canaanite city of Gezer, for example, has given gruesome evidence of this, and many passages in the Old Testament show how familiar the Hebrews were with the practice, and how, at times, they adopted it, although their religious leaders opposed it.<sup>1</sup>

In that way life went on for centuries. After Sennacherib's invasion into the Holy Land, Hezekiah, the king, and the people came under the influence of the eighth century prophets, and still more the prophet Isaiah at Jerusalem. Hezekiah stood in confidence to his prophetic adviser when it was clear that no human hand could deliver the land from its invaders. A brief general statement in the narrative of Kings,<sup>2</sup> suggests a sweeping destruction at this time in the high places outside of the city of Jerusalem of the ancient Canaanite symbols of worship. Later conditions suggest, however, that the destruction could hardly have been as complete as this indicates, yet there can be no question of the genuineness of Hezekiah's attempt to carry out the will of God as interpreted by Micah, as well as by Isaiah.

Whatever may have been the reforms that Hezekiah undertook and supported throughout the remainder of his reign, they were nullified when his son Manasseh entered upon the long

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<sup>1</sup>Gen.2:1-19; Ex.22:29; 1 Kings 16:34; II Kings 3:26-27; 16:6; Micah 6:7; Jer. 7:31.

<sup>2</sup>II Kings 18:1-8.



offering the first-born. Not only were the offerings of blood and herbs thus devoted, but child sacrifice was a common practice among the Canaanite peoples. The excavation at the old Canaanite city of Gezer, for example, has given evidence of the practice of this, and many passages in the Old Testament show how familiar the Hebrews were with the practice, and how, at times, they adopted it, although their religious leaders opposed it.

In that way life went on for centuries. After Hezekiah's invasion into the Holy Land, Hezekiah, the king, and the people came under the influence of the eighth century prophets, and still more the prophet Isaiah at Jerusalem. Hezekiah stood in confidence to his prophetic adviser when it was clear that no human hand could deliver the land from its invaders. A brief general statement in the narrative of Kings, <sup>2</sup> suggests a sweeping destruction at this time in the high places outside of the city of Jerusalem of the ancient Canaanite symbols of worship. Later conditions suggest, however, that the destruction could hardly have been as complete as this indicates, yet there can be no question of the genuineness of Hezekiah's attempt to carry out the will of God as interpreted by Micah, as well as by Isaiah.

Whatever may have been the reforms that Hezekiah undertook and suggested throughout the remainder of his reign, they were nullified when his son Manasseh entered upon the throne.

<sup>1</sup> Gen. 22:1-19; Ex. 22:29; 1 Kings 16:34; 2 Kings 23:27; 24:3.  
<sup>2</sup> 1 Kings 18:1-8.  
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years of his life. He is credited with the restoration of the Canaanitish practices, as with the introduction of some foreign ideas as well. Solomon had provided places of worship for his foreign wives right in Jerusalem. Ahab had added to Israel's tendency to recognize the old lords of the land, or to the worship of Yahweh after the manner of their cult, the royal recognition of the Tyrian Baal. Manasseh introduced the ideas and practices characteristic of the more distant Euphrates Valley when he set up altars for the gods of the heavenly bodies in the courts of the temple. Manasseh seems to have been very cosmopolitan in his selection, if we may infer from the name of his son Amon that he recognized the Egyptian god of this name as well as the lords of Assyria and Babylonia.

### 3. THE DEUTERONOMIC REFORMATION

This was the background of the situation when the Deuteronomic reformation was introduced. Despite the Canaanite cults which had thus been introduced into the temple at Jerusalem, it seemed to the compilers of the new code that worship here might be kept pure, and so they limited sacrificial worship to the central sanctuary. This required provision for killing and eating meat away from the altar. In earlier times all eating of meat had been a sacrificial act, but now the only requirement made was that the blood should be poured out on the earth as water.

Worship of any but one God was to be stamped out by the death penalty, as Jehu had attempted to destroy worship of the

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tices of the Tyrian realm. Hannah introduced the laws and  
practices characteristic of the more distant Euphrates Valley  
when he set up a statue for the gods of his heavenly father in  
the courts of the temple. Hannah seems to have been very  
convinced in his selection, it is very likely that the laws  
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death as well as the laws of Ashtoreh and Baalsham.

### 2. THE CANTONMENT OF THE TEMPLE

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was dedicated and dedicated. Despite the Canaanite cult  
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death penalty, as John had attempted to destroy worship of the



Tyrian Baal, and as Manasseh had suppressed the public activities of the Yahweh prophets. The laws were especially directed against the worship of sun and moon, and all the hosts of heaven, and also against child sacrifice, divination, and sorcery, just the practices which the narrative of Kings connects so prominently with Manasseh's reign. The Code does not, however, confine itself to matters of worship and its purification. It is permeated throughout with the moral conception of God and of human obligation which the prophets had made paramount in their teaching. It does not suggest, as they did, an antithesis between worship and righteousness, but contemplates a spirit of justice and mercy in worship as well as other departments of human activity. The slave, sojourner, fatherless, and widow shall share in the joyous harvest festivals with the freeman and his family. Lost property shall be carefully guarded for its owner; the building law provides against unnecessary accident; the hired servant is to be paid promptly; and a general tax for the support of the poor is imposed upon the fruit of the land.

#### 4. THE CULTUS AT JERUSALEM.

The reformation of Deuteronomy did not live very long and the enforcement of the law was dependent on the ruler. If the ruler happened to be a pious man like Josiah, it was carried out to the letter; but if it was a man like Jehoahaz, it was just as bad as it had ever been, because "he did that which was evil in the sight of Jehovah, according to all that

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shall share in the joyous harvest festivals with the freeman  
and his family. Poor property shall be carefully guarded for  
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bitance; the hired servant is to be paid promptly; and a general  
tax for the support of the poor is imposed upon the fruits of  
the land.

#### 4. THE OUTLOOK OF THE REFORM.

The restoration of Judah, however, did not live very long,  
and the enforcement of the law was but slight on the whole.  
It is true, however, to be a people as the Lord said, it was  
carried out to the letter; but it was a man like Manasse,  
it was just as bad as it had ever been, because "the old that  
which was evil in the sight of Jehovah, according to all that



his fathers had done."<sup>1</sup>

During and after the Babylonian exile an elaborate ritual was created. And as they had become conscious that the exile had been a punishment for their sins, so they decided now to separate themselves from all others, and declared themselves to be the Holy People of Yahweh, and they thought a better arrangement could be made to create a new law to be canonized into the collection of the other laws. So they wrote what is known among the scholars as the "Priestly Code." The largest part of the priestly legislation is devoted to the regulation of the cultus. Sacrifices of P became appointed, as we have seen, by Yahweh already at the wilderness time, to be practiced specifically by the Chosen People.

On a general survey of the law of sacrifices we may observe that the ancient Canaanite practices had been taken as the standard of the requirement of Yahweh with certain modifications in the form of the ritual, and certain elements were added to the program. There are only one or two elements of the Canaanite practices which had not been accepted into the ritual. It all needed, however, a divine sanction before it could be accepted by the popular mind as a valid law to be observed. The Priestly Code divides the sacrifices into two main classes, Blood sacrifices and Bloodless sacrifices. (1) The Blood sacrifice, Holocaust, olah or kalil, is the whole burnt-offering. The offering of blood and fat is the most

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<sup>1</sup>II Kings 23:32.

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During and after the Babylonian exile an elaborate ritual was created. And as they had become conscious that the exile had been a punishment for their sins, so they decided not to separate themselves from all others, and desired themselves to be the Holy People of Yahweh, and they thought a better arrangement would be made to create a new law to be organized into the collection of the other laws. So they wrote what is known among the scholars as the "Priestly Code." The largest part of the priestly legislation is devoted to the regulation of the cultus. Regulations of a general application, as we have seen, by Yahweh already at the wilderness stage, so he practiced essentially by the Canon People.

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sacred of all of the offerings. (2) The minha, or bloodless sacrifice, is when flour mixed with oil or cake is offered. The bread of proposition is one form of the minha, and then the peace-offering shelamim. Only part of the flour was actually offered, and the remainder with oil was given to the priest as his share for the service.

(3) The third form of offering was the hattat, or sin-offering, where the victim varies according to rank of the offender. If the sacrifice was for the high priest or ruler, a more valuable victim was required than that for the congregation.

(4) For the common sacrifice, Zebah Shelamim, the ritual is the same as for peace offering. The priest was consuming the sins of Israel with burning of the sacrificial victim, and where the thanksgiving todah was given.

(5) The expiatory sacrifice "asham" or guilt-offering, was related with asham and hattat. The placular sacrifice is termed as asham, the guilt- or trespass-offering. In the early literature asham always denotes a gift, or money payment, where the restitution was sought to make amends for the wrong committed.

(6) In the last class there comes the sacrifice of incense which was offered on a separate altar. Nothing is said in the previous chapters, of an altar of incense, and in Leviticus 16, in the ritual of the day of atonement, it is not mentioned; but censers were used for the burning of incense (Num.16).



shared of all of the offerings. (3) The shewbread, or bread of the presence, is when it is mixed with oil or cake is offered. The bread of proposition is one form of the shewbread, and then the peace-offering shewbread. Only part of the flour was actually offered, and the remainder with oil was given to the priest as his share for the service.

(2) The third form of offering was the hatter, or sin-offering, where the victim varies according to rank of the offerer. If the sacrifice was for the high priest or ruler, a more valuable victim was required than that for the commoner.

(4) For the common sacrifice, shewbread shewbread, the ritual is the same as for peace offerings. The priest was causing the skin of lamb with burning of the sacrificial victim, and where the shewbread shewbread was given.

(5) The expiatory sacrifice "shewbread" or sin-offering, was related with shewbread and hatter. The sin-offering is termed as shewbread, the sin-offering or sin-offering. In the early literature shewbread always denotes a gift, or money payment, where the restitution was sought to make amends for the wrong committed.

(6) In the last class there comes the sacrifice of sin-offering which was offered on a separate altar. Nothing is said in the previous chapters, of an altar of incense, and in Leviticus 16, in the ritual of the day of atonement, it is not mentioned; but censers were used for the burning of incense (Lev. 16).



There seems to have been no second altar in Solomon's temple (I Kings 7:7), nor in Ezekiel's plan of the ideal temple of the future (Ezek. 41:1-12). In the post-exilic temple there was an altar of incense, called in Macc. 1:21 "the golden altar". The strange incense, which is here forbidden (Lev. 24:7) was that which was not made according to the prescription (Ex. 30:34-38). The true incense, compounded of fragrant oils, resins, and gums, with salt, when burned made a fragrant smoke, an appropriate and beautiful symbol of the prayers of the people, (Rev. 8:1-5).

The ritual of these sacrifices, as also the victims which were offered, are analogous with the Canaanite peoples. The same kind of sacrifices are found among the Carthaginians, Phoenicians (of which people the Carthaginian colonists were an offshoot), and among the Ras Shamra people in northern Syria, who were also Phoenicians. It is also to be observed that the Canaanite people had many connecting points with the Egyptians, and Babylonians, and also with Arabians, which countries are probably the original cradles of the whole system. We have made the research work for the purpose to find out if the cult in Jerusalem was exclusively Jewish, and if Yahweh had appointed the sacrifices for his chosen people, Israel. The other Canaanite peoples had claimed the same thing ~~hundreds~~ of years before the second temple was erected in Jerusalem. In this thesis we support the idea that the same sacrifices with the same kind of ritual have been practiced among the Canaanite peoples from time immemorial.



There seems to have been no second altar in Solomon's temple (1 Kings 7:7), nor in Hezekiah's plan of the ideal temple of the future (Isaiah 54:17). In the post-exilic temple there was an altar of incense, called in Hebrew "the golden altar". The strange incense, which is here forbidden (Lev. 24:7), which was not made according to the prescription (Ex. 30:34-35). The true incense, compounded of fragrant oils, resins, and gums, with salt, when burned made a fragrant smoke, an agreeable and beautiful symbol of the prayers of the people. (Rev. 8:3).

The ritual of these sacrifices, as also the victims which were offered, are analogous with the Canaanite peoples. The same kind of sacrifices are found among the Carthaginians, Phoenicians (of which people the Carthaginians were an offshoot), and among the Basque people in northern Spain, and were also Phoenicians. It is also to be observed that the Canaanite people had very constant points with the Egyptians, and Babylonians, and also with Syrians, which connects the probably the original cradle of the whole system. We have made the research work for the purpose to find out if the cult in Jerusalem was exclusively Jewish, and if Yehoshafat had appointed the sacrifices for his chosen people, Israel. The other Canaanite peoples had claimed the same thing thousands of years before the second temple was erected in Jerusalem. In this thesis we support the idea that the same sacrifices with the same kind of ritual have been practiced among the Canaanite peoples from time immemorial.



## 5. THE PROPHETIC COUNTERACTION.

The eighth- and seventh-century prophets, evidently knowing the origin of the Levitical sacrifices, could not take any middle ground. The prophetic criticism brought to light the most vital things in the public religion. They set aside all formalities and ritualistic practices, and opened the way for the inner life and relationship with God. "Bring no more vain oblations; incense is an abomination unto me",<sup>1</sup> was really the uniform tone of their message. They blamed the Levitical religion for its superficiality and challenged them for the wrong source of its originality<sup>2</sup>. "Their fear of me is a commandment of men which hath been taught them."<sup>3</sup> Jeremiah flatly denied its divine origin and made a charge that it had been falsely introduced upon the altar of Yahweh at Jerusalem.<sup>4</sup>

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<sup>1</sup> Isa. 1:13.

<sup>2</sup> Amos 5:26.

<sup>3</sup> Isa. 29:13.

<sup>4</sup> Jer. 7:22; 8:8.

The eighth- and seventh-century prophets, evidently knowing the origin of the Levitical sacrifices, could not take any middle ground. The prophetic criticism brought to light the most vital things in the public religion. They set aside all formalities and ritualistic practices, and opened the way for the inner life and relationship with God. "Bring no more vain offerings; incense is an abomination unto me,"<sup>1</sup> was really the call to the heart of their message. They blamed the Levitical religion for its superficiality and challenged them for the wrong source of its originality.<sup>2</sup> "Their fear of me is a vanishing of men which hath been taught them."<sup>3</sup> Jeremiah finally denied its divine origin and made a charge that it had been falsely introduced upon the altar of Jehovah at Jerusalem.<sup>4</sup>



## Chapter II: DEVELOPMENT OF THE PRIESTLY CULTUS.

### A. BLOOD SACRIFICE.

By far the largest part of the Priestly Code is devoted to the regulation of the cultus. Sacrifice of P became appointed by Yahweh as a means by which Israel was to realize its special privileges as a people admitted to the communion with the Most High. Still, in the pre-exilic period, the most frequent offerings were those which were accompanied by a sacred meal. In fact the slaughter of animals for food was a religious act, and the necessary preliminary for a social feast; accordingly, sacrifices were usually offered at the yearly festivals. The effect of the Deuteronomic reformation had been to secularize the slaughter of animals, since the new Code prohibited the offering of sacrifice elsewhere than at the central sanctuary. This last provision was, of course, a conspicuous and indispensable feature of the restored ritual. The main concern of the Priestly Code was no longer with sacrifice regarded as the free-will offering of an individual, or a clan, but a sacrifice in its national aspect as a solemn public service of a consecrated community. In pre-exilic times the temple had been, to a great extent, the shrine, not of the nation, but of the king and of the capital; the reigning monarch was the head man of the Temple.<sup>1</sup> But in the age of the restoration, the Temple became the centre of the national life in its re-organized form, and henceforth the

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<sup>1</sup>In Ezekiel, chapter 45, we find the thought of severance of the sanctuary from the palace. And it was, of course, because there was hardly any more hope of having their own kingdom and independent ruler.







chief function of Israel as a religious community with its sacrificial worship. That which, in the eyes of the prophets was not entirely unimportant, but religiously harmful, in comparison with moral obedience, now became the only symbol and expression of Israel's obedience to the divine law, and her expression as a chosen people.

On a general survey of the law of sacrifices<sup>1</sup> we may perceive that the ancient observances of the Semitic people, in addition to the Canaanitic cultus with it, are, for the most part, remodeled and certain elements added, which make the sacrificial system of the Jewish people. The Canaanite elements had gradually found their way into the ritual -- with but one or two exceptions -- which was partly invested with new significance, and the whole forms the Priestly Code with its many elaborate functions. It needed the divine sanction -- "So said Yahweh"-- and it became a law.

The forms of worship in old Israel had varied in different localities. The newly regulated cultus was, comparatively speaking, simple and uniform. Admitting of no variations, it was well calculated to serve as an object lesson for Israel; it suggested at least one thing, although the sense of sin was developed very slowly, and still at the post-exilic times, most of the sins were ceremonial sins, and not the real ones; but nevertheless there was the desire to get redemption, and to be restored into right relationship with God. But, by its applica-

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<sup>1</sup>Lev. chs. 1 to 7.

chief function of Israel is a religious community with its own  
 ritual worship. That which, in the eyes of the community was  
 not entirely satisfactory, but religiously essential, in con-  
 sideration of Israel's position as a nation, was not only ex-  
 pressed in Israel's position as a nation, but was ex-  
 pressed as a nation people.

On a general survey of the law of sacrifices, we may per-  
 ceive that the ancient sacrifices of the Jewish people, in  
 addition to the ceremonial nature of it, was, for the most  
 part, ritualized and certain elements added, which were the  
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 ments are gradually being taken into the ritual -- with  
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The form of worship in the Jewish people was ritualized  
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 ly expressed, and ritualized. It is clear that the Jewish  
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 nevertheless, there was the desire to be ritualized, and to be  
 ritualized with ritualized with God. But, of the Jewish



tion, there was a whole universe of difference between the priestly and prophetic conception by which one should reach the goal.

(1) The Holocaust.

"And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying, 'Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the herd and of the flock. If his oblation be a burnt-offering of the herd, he shall offer it, a male without blemish: he shall offer it at the door of the tent of the meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.'"<sup>1</sup>

The most striking feature was the important place assigned to piacular sacrifice. The joyousness of primitive worship was characteristic of an age in which the sense of sin was very slightly developed; the sacrificial cultus of ancient Israel corresponded to the primitive conditions of nomadic and semi-nomadic life. The sin-offering in its later sense was almost, if not quite, unknown. Sacrifice was either an act of communion, expressive of a cheerful sense of the Divine favor, or an act of homage in which a gift was conveyed to the Deity. The distresses and peril of the seventh century, however, led to the gradual development of a more sombre type of worship. The catastrophe of the exile, pointed out by the

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<sup>1</sup>Lev. 1:1-4.



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favor, or an act of homage in which a gift was conveyed to the  
Deity. The distinction and part of the seventh century, how-  
ever, led to the gradual development of a more sombre type of  
worship. The catastrophe of the exile, pointed out by the



warnings of Jeremiah and Ezekiel, gave a powerful stimulus to the sense of sin.

During this age, it has been truly said, "the problem of acceptance with God exercised every thoughtful mind"<sup>1</sup>. Hence in Ezekiel's program, and in the Levitical code, the element of atonement is especially prominent. The idea of the expiation of sin modified the ordinary conceptions of worship; and even ancient forms of sacrifice were invested with new significance in proportion as men came to realize more vividly the inviolable holiness of Yahweh, the sinfulness of man, and the need of priestly mediation in the approach to God.

The sin-offering is thus an institution distinctive of the Levitical cultus. In the order of thought, indeed, and in relation to covenant fellowship with God, the sin-offering is followed by the burnt-offering, and that again by the peace-offering<sup>2</sup>; but in the book of Leviticus the order of treatment is as follows: the burnt-offering, the peace-offering, the sin-offering.

(1) The Burnt-offering, olah. It is sometimes called Holocaust, which term is derived from Greek term ὅλος καυστός<sup>3</sup>  
"And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying, 'Speak unto the children of Israel and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of

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<sup>1</sup>W. Robertson Smith, O.T. in the Jewish Church, p.380

<sup>2</sup>M. Smend, Lehrbuch der Alttestamentlichen Religionsgeschichte  
<sup>3</sup>ὅλος - whole, καυστός - burnt (p.127)







the herd and of the flock. If his oblation be a burnt-offering of the herd, he shall offer it, a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make an atonement for him."<sup>1</sup>

A burnt-offering: Hebrew, olah, that which goes up (on the altar), refers to the distinguishing feature of this offering, the burning of the whole victim upon the altar. It also bears the more distinctive name kalil, "whole burnt-offering"<sup>2</sup>. The victims here prescribed are an ox, a ram, or a he-goat, each entire and without blemish.<sup>3</sup>

The burnt-offering was apparently known, but was not very frequently used, in the early times. The earliest sacrifice was that in which a tribe or family held communion with the Deity by sharing with him a common meal.<sup>4</sup> The holocaust was probably a later development. It arose in times when the tribal deity was regarded rather with anxious fear than with confidence. To win or retain his favor it was felt that an offering of peculiar value was necessary, and the essential idea of the burnt offering was originally that of paying a costly tribute to the Divine king. Accordingly, this was an exceptional form of sacrifice, expressive of some special feeling of devotion or self-surrender in the form of sacrificial

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<sup>1</sup>Lev. op.cit.

<sup>2</sup>Deut. 33:10, R.V.) or holocaust.

<sup>3</sup>Lev. 22:19ff.

<sup>4</sup>It may occasionally have had the significance of thank-offering, or even of an atoning sacrifice. Robertson Smith, Religion of the Semites, p. 329.



the herd and of the flock. If this offering be a burnt-offering  
of the herd, he shall offer it, a male without blemish: he  
shall offer it at the door of the tent of meeting, that he may  
be accepted before Jehovah. And he shall lay his hands upon the  
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<sup>1</sup>Lev. 22:18.  
<sup>2</sup>Deut. 12:13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.  
<sup>3</sup>It may occasionally have had the significance of thank-offering,  
or even of an atoning sacrifice. Robertson Smith, Religion of the  
Semites, p. 383.



victim. Its central feature, as the alternative kalil implies, was the entire consumption of the victim by fire on the altar. In the Levitical system the burnt-offering occupied an important place, for the principal act of worship in the temple was daily or continual burnt-offering<sup>1</sup>, consisting in the oblation of a spotless lamb every morning and evening. Around this as a centre were grouped the prayers and praises of Israel. Probably the oblation of incense was simultaneously kindled in the Holy Place. Together with the burnt-offering was presented the minhah, "meal-offering", a portion of which, called "the memorial", was burned on the altar, and the neseq, or "drink-offering" of wine. On sabbaths, and festivals, the number of victims was increased. The daily burnt-offering was looked upon as an act of national homage to Jahweh, and its cessation was supposed to involve the practical suspension of public worship.<sup>2</sup>

An oblation: Hebrew, Korban, a term peculiar to Ezekiel and P. It means something "brought near", viz. to God at the sanctuary; hence Mark 7:11, "Corban", that is to say, "Given to God". In Priestly Code's terminology it replaces the older term minha which now is confined to the cereal oblation or "meal-offering".<sup>3</sup>

(2) Consecration of the victim. "If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the

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<sup>1</sup>Tamid, Ex.29:42; Num. 28:3.

<sup>2</sup>Dan. 8:11ff; 11:31; 12:11.

<sup>3</sup>A.R.S.Kennedy, Leviticus (New Century Bible Series), p.38.



victim. Its central feature, as the alternative daily sacrifice, was the entire consumption of the victim by fire on the altar. In the Levitical system the burnt-offering occupied an important place, for the principal act of worship in the temple was daily or continued burnt-offering, designated in the Old Testament as of a special lamb every morning and evening. Around this as a centre were grouped the prayers and praises of Israel. Properly the oblation of incense was simultaneously kindled in the Holy Place. Together with the burnt-offering was presented the minchah, "meal-offering", a portion of which, called "the meal-offering", was burned on the altar, and the minchah, or "grain-offering" of wine. On Sabbaths, and festivals, the number of victims was increased. The daily burnt-offering was looked upon as an act of national homage to Jehovah, and its cessation was supposed to involve the practical suspension of public worship.

An old Hebrew word, Korban, a term peculiar to Israel and P. It means something "present near", viz. to God at the sanctuary; hence Mark 7:11, "Korban", that is to say, "Given to God". In rabbinical Judaism's terminology it replaces the older term minchah which now is confined to the cereal oblation or "meal-offering".

(2) Consuetudine of the victim. "If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the

Leviticus, 1:10-17; Num. 15:1-10.  
 Gen. 22:1-18; 11:31-32; 12:1-13.  
 A. A. Kennedy, Leviticus (New Century Bible Series), p. 38.



head of the burnt-offering, and it shall be accepted for him to make atonement for him."<sup>1</sup>

"And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish."<sup>2</sup>

(3) There are strict regulations as to the kind of an animal it should be. (a) He must offer either a young bull without blemish, or a young ram, or a young he-goat, or a turtle-dove, or a young pigeon. (b) In case it was a bull, ram, or goat, he must bring it to the door of the tent of meeting; that is, the entrance of the court in front of the brazen altar and of the door of the holy place, and there offer or present it. (c) In offering it, he must place his hand firmly on its head, as a ceremonial act. (d) He must kill it, either himself, or by the agency of a Levite. (e) He must flay it. (f) He must divide it into separate portions. (g) He must wash the intestines and legs.

Meantime the priests had their parts to do: they had (a) To catch the blood, to carry it to the altar. (b) To strike the inner side of the altar with it. (c) To place upon the altar the head, and the fat and the remainder of the animal, for consumption by the fire. (d) To sprinkle, or place, a meat-

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<sup>1</sup>Lev. 1:3,4.

<sup>2</sup>Lev. 1:10.



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of the goats, for a burnt-offering; he shall offer it a male  
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(3) There are strict regulations as to the kind of an

animal it should be. (a) He must offer either a young bull  
without blemish, or a young ram, or a young he-goat, or a two-  
year-old, or a young pigeon. (b) In case it was a bull, ram,  
or goat, he must bring it to the door of the tent of meeting;  
that is, the entrance of the court in front of the breast altar  
and of the door of the holy place, and there offer or present  
it. (c) In offering it, he must place his hand firmly on its  
head, as a ceremonial act. (d) He must kill it, either himself,  
or by the agency of a Levite. (e) He must lay it. (f) He must  
divide it into separate portions. (g) He must wash the inner-  
times and livers.

Meanwhile the priests had their parts to do; they had  
(a) To catch the blood, to carry it to the altar. (b) To strike  
the inner side of the altar with it. (c) To place upon the si-  
ver the head, and the fat and the remainder of the spleen, for  
consumption by the fire. (d) To sprinkle, or place, a near-

Lev. 1:3, 4.  
Lev. 1:10.



offering upon them. (e) The next morning, still dressed in their priestly garments, to take the ashes off the altar, and to place them at the east of the altar.<sup>1</sup> (f) To carry them outside the camp to a clean place, the bearer being dressed in his ordinary costume.<sup>2</sup>

There were therefore four essential parts in the ritual of the burnt-offering: the oblation of the victim,<sup>3</sup> the immolation,<sup>4</sup> the oblation of the blood, representing the life, and the consumption,<sup>5</sup> the first two to be performed by the offerer, the third by the priest, the fourth by the fire, representing the action of God.

(4) The doctrine of the substitution or vicarious suffering. (a) The fact that without the shedding of blood there was no acceptance. (b) The need of One who, being very man, should be able to perform an action of perfect surrender of his will and of his life. This same doctrine - translated into the person of Christ - we find later on in the New Testament, especially in Pauline representation of Christ. "The presenting of the victim at the entrance of the tent of meeting was a symbol of the free-will submitting itself to the law of the Lord."<sup>6</sup> "I beseech you that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

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<sup>1</sup>Lev. 6:8-13.

<sup>2</sup>Lev. 6:11.

<sup>3</sup>Lev. 6:4.

<sup>4</sup>Lev. 6:5.

<sup>5</sup>Lev. 6:9.

<sup>6</sup>Clark, Rom. 12:1.



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Lev. 1:1-17.  
Lev. 1:18-19.  
Lev. 1:20-21.  
Lev. 1:22-23.  
Lev. 1:24-25.  
Lev. 1:26-27.  
Lev. 1:28-29.  
Lev. 1:30-31.



"And he shall put his hand upon the head of the burnt-offering."<sup>1</sup> This putting, or forcibly leaning, the hand on the victim's head, which is the most essential part of the oblation of the victim, was a symbolic act implying "This animal is now, for the present purposes, myself, and its life is my life".<sup>2</sup>

It was this act of identification with the offerer which made it accepted for him to make atonement (literally, covering) for him. The sin-offering is the sacrifice which especially symbolizes and ceremonially effects atonement, but the idea of atonement is not absent from the burnt-sacrifice. The aspect under which atonement is presented here and elsewhere in the Old Testament is that of covering. But it is not the sin that is covered, but the sinner. Owing to his sin the latter is exposed to the wrath of a just God, but something intervenes whereby he is covered, and he ceases, therefore, to attract the Divine anger and punishment. No longer being an object of wrath, he becomes at once an object of benevolence and mercy. The covering provided by a sacrifice, is the blood, or life, of an animal, symbolically representing the offerer's own life freely surrendered by him for his acceptance, and typically foreshadowing the blood of Christ.

(5) The immolation. "And he shall kill the bullock before Jehovah: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting."<sup>3</sup>

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<sup>1</sup>Lev. 1:4.

<sup>2</sup>Pulpit Commentary, "Leviticus," p3.

<sup>3</sup>Lev. 1:5, 11.



"And he shall put his hand upon the head of the burnt-offering." This passage, or forcibly feeling, the hand on the victim's head, which is the most essential part of the offering of the victim, was a symbolic act signifying "This animal is now for the present purpose, myself, and its life is my life". It was this act of identification with the offering which made it acceptable for him to make atonement (literally, covering) for him. The sin-offering is the sacrifice which especially symbolizes and ceremonially effects atonement, but the idea of atonement is not absent from the burnt-sacrifice. The atonement which is presented here and elsewhere in the Old Testament is that of covering. But it is not the sin that is covered, but the sinners. Coming to him the latter is exposed to the wrath of a just God, but something intervenes whereby he is covered, and he ceases, therefore, to attract the Divine anger and punishment. No longer being an object of wrath, he becomes at once an object of benevolence and mercy. The covering provided by a sacrifice, is the blood, or life, of an animal, symbolically representing the offerer's own life freely surrendered by him for his sinners, and typically representing the blood of Christ.

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Lev. 1:4.  
Lev. 1:5.  
Lev. 1:6.



"And Aaron's sons the priests." This is almost certainly the editorial substitution for "priest" of the original law, which still appears in verses 9, 12, 13, etc. The change was made in order to adapt this older torah to the standpoint of P., in which the priests are always termed the "sons of Aaron",<sup>1</sup>. The priests took the blood<sup>2</sup> and sprinkled, or rather tossed or threw it round about on the altar; that is, so as to touch all the inner sides of the altar. "A red line all around the middle of the altar marked above it the sacrifices intended to be eaten, below it the sacrifices wholly to be consumed by the fire."<sup>3</sup> This was in some respects the most essential part of the ceremony, the blood, representing the life,<sup>4</sup> which was symbolically received at the hands of the offerer, and presented by the priests to God.

"In verse 11 we see further acts of the ceremony. 'And he shall kill it on the side of the altar northward before Yahweh, and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.' We may ask why the function was done in the court, north of the Altar? It has been suggested that the choice of the north side was supposed to be connected with a Babylonian and North-Semitic myth of an abode of the gods, a Babylonian Olympus, in the north."<sup>5</sup>

There is another suggestion. "On the west side of the

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<sup>1</sup>A.R.S.Kennedy, op.cit., p.38.

<sup>2</sup>Sometimes the Levites were allowed to do this, II Chron.30:16.

<sup>3</sup>Edersheim, The Temple, p. 128

<sup>4</sup>Lev. 17:11.

<sup>5</sup>Whitehouse, Isaiah, (New Century Bible Series), p.194



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<sup>1</sup> E. S. Kennedy, *op. cit.*, p. 28.  
<sup>2</sup> Sometimes the Levites were allowed to do this, 11 Chron. 26:18.  
<sup>3</sup> *Interpretation of the Bible*, p. 128.  
<sup>4</sup> Lev. 17:13.  
<sup>5</sup> *Interpretation of the Bible*, (New Century Bible Series), p. 124.



altar was the tabernacle, on the east side the heap of ashes (ch.1:16), on the south side probably the ascent to the altar, on the north side, therefore, was the most convenient slaughtering place,<sup>1</sup> and may be the probable reason for the injunction.

(6) Offering of blood and fat. "And the sons of Aaron, the priests, shall put fire upon the altar, and lay wood in order upon the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but its inwards and its legs shall be washed with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah. And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish. And he shall kill it on the side of the altar northward before Jehovah: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar: but the inwards and the legs shall he wash with water. And the priest shall offer the whole and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah."<sup>2</sup>

The word here rendered "burn" is a technical sacrificial term meaning to "make to smoke", and is quite distinct from the

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<sup>1</sup>Josephus, De Bell. Jud. V.5,6).

<sup>2</sup>Lev. 1:8-13.



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the pieces, the head, and the fat, in order upon the wood that  
is on the fire which is upon the altar: But the innards and  
the liver shall be washed with water. And the priest shall burn  
the whole on the altar, for a burnt-offering, an offering made  
by fire, of a sweet savour unto Jehovah. And it is ordained by  
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The word here rendered "burn" is a technical sacrificial  
term meaning to "make to smoke", and is quite distinct from the



ordinary word for burning, used in 4:12, 21; 7:17, 19.<sup>1</sup> The head and the fat are designated by name, because, with the "pieces", they complete the whole of the animal with the exception of the hide. The order in which they were laid is said to have been the same approximately as that which the members held in the living creature.

A sweet savor: literally an "odor of soothing", a favorite expression in P. Like the term "food", still applied to sacrifice,<sup>2</sup> it is a survival of a more primitive conception of sacrifice as affording physical pleasure to the deity.<sup>3</sup> Compare the early passage,<sup>4</sup> "let him accept (lit. smell), an offering." An interesting parallel occurs in the Babylonian epic of the flood: "The gods smelt the savor, the god smelled the goodly savor, the gods gathered like flies over the sacrifice".<sup>5</sup> All the burnt-offerings, the meat-offerings, and peace-offerings are sacrifices of sweet savor;<sup>6</sup> the expression is not used with regard to the sin offering and trespass offering. This indicates that the mode of these respective offerings have been derived from different sources.

(7) Perfection of the victim. "And Jehovah spake unto Moses, saying: Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the sojourners in Israel, that offereth

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<sup>1</sup>Kennedy, op.cit. p.38 Driver renders "shall consume the whole in (sweet smoke".

<sup>2</sup>Lev. 3:11; 21:6.

<sup>3</sup>A.R.S.Kennedy, op.cit.

<sup>4</sup>1 Sam. 26:19.

<sup>5</sup>G.A.Barton, Archeology and the Bible, p. 276

<sup>6</sup>Lev. 2:3; 3:5.



ordinary word for "sweet", used in 4:12, 11; 7:17, 19. The  
word and the root are designated by a single letter, with the  
"pieces", they complete the whole of the animal with the ex-  
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A sweet savor: literally an "odor of good-will".  
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sweet savor."  
Lev. 1:11, 12:13, 13:14, 14:15, 15:16, 16:17, 17:18, 18:19, 19:20, 20:21, 21:22, 22:23, 23:24, 24:25, 25:26, 26:27, 27:28, 28:29, 29:30, 30:31, 31:32, 32:33, 33:34, 34:35, 35:36, 36:37, 37:38, 38:39, 39:40, 40:41, 41:42, 42:43, 43:44, 44:45, 45:46, 46:47, 47:48, 48:49, 49:50, 50:51, 51:52, 52:53, 53:54, 54:55, 55:56, 56:57, 57:58, 58:59, 59:60, 60:61, 61:62, 62:63, 63:64, 64:65, 65:66, 66:67, 67:68, 68:69, 69:70, 70:71, 71:72, 72:73, 73:74, 74:75, 75:76, 76:77, 77:78, 78:79, 79:80, 80:81, 81:82, 82:83, 83:84, 84:85, 85:86, 86:87, 87:88, 88:89, 89:90, 90:91, 91:92, 92:93, 93:94, 94:95, 95:96, 96:97, 97:98, 98:99, 99:100, 100:101, 101:102, 102:103, 103:104, 104:105, 105:106, 106:107, 107:108, 108:109, 109:110, 110:111, 111:112, 112:113, 113:114, 114:115, 115:116, 116:117, 117:118, 118:119, 119:120, 120:121, 121:122, 122:123, 123:124, 124:125, 125:126, 126:127, 127:128, 128:129, 129:130, 130:131, 131:132, 132:133, 133:134, 134:135, 135:136, 136:137, 137:138, 138:139, 139:140, 140:141, 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his oblation, whether it be any of their vows, or any of their freewill-offerings which they offer unto Jehovah for a burnt-offering; that ye may be accepted, ye shall offer a male without blemish, of the bullocks, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto Jehovah to accomplish a vow, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Jehovah, nor make an offering by fire of them upon the altar unto Jehovah. Either a bullock or lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do thus in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because of their corruption is in them, there is blemish in them: they shall not be accepted by you."<sup>1</sup>

Just as the priests who offer to the Lord, are to be ceremonially and morally holy, so the animals offered to him are to be physically perfect, in order to symbolize the "perfect heart" which God requires to be given to him, and to teach the duty of offering to him of our best. The chief points of interest are: (a) only two classes of animal sacrifices are contemplated, the burnt-offering or sacrifice of requital or recompense. As

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<sup>1</sup> Lev. 22:17-25.



his children, whether it be any of their sons, or any of their  
daughters, which they offer unto Jehovah for a burnt-  
offering: that he may be accepted, ye shall offer a male without  
blemish, of the bullocks, of the sheep, or of the goats. But  
whosoever hath a blemish, that shall be not offer: for it shall  
not be acceptable for you. And whosoever offereth a sacrifice  
of peace-offerings unto Jehovah to accomplish a vow, or for a  
freewill-offering, of the herd or of the flock, it shall be per-  
fect to be accepted; there shall be no blemish therein. Blind,  
or broken, or unaimed, or having a ear, or scabby, or scabbed,  
ye shall not offer these unto Jehovah, nor make an offering by  
fire of them upon the altar unto Jehovah. Neither a bullock of  
the first year, nor a ewe of the first year, ye shall offer:  
these ye shall have as your portion, as the portion of the altar:  
but for a vow, or for a freewill-offering, but for a vow  
it shall not be accepted. That which hath the stones bruised,  
or maimed, or broken, or cut, ye shall not offer unto Jehovah;  
neither shall ye do them in your land. Neither from the herd  
of a freewill-offering shall ye offer the head of your God of any of  
these; because of their corruption is in them, there is blemish  
in them: they shall not be accepted by you."

That as the priests who offer to the Lord, are to be  
ceremonially and morally holy, so the animals offered to him  
are to be physically perfect, in order to symbolize the "perfect  
heart" which God requires to be given to him, and to teach the  
duty of affiance to him of our heart. The chief points of interest  
are: (a) only two classes of animal sacrifices are contemplated,  
the burnt-offering or sacrifice of expiation or redemption.



has been already pointed out, H. is silent as to the sin- and guilt-offerings." (b) Both the former classes comprise two varieties, the votive-offering (E.V. "vow") and the freewill-offering, which is an offering to fulfil a vow. For this sacrifice in early times<sup>1</sup> we see an example of it in Jephthah. "And Jephthah vowed a vow unto Jehovah, and said, If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt-offering. . . . . And Jephthah came to Mizpah unto his house; and, behold, his daughter came out to meet him with timbrel and with dances; and she was his only child; besides her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his cloths, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto Jehovah, and I cannot go back. And she said unto him, My father, thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth, for as much as Jehovah hath taken vengeance for thee on thine enemies, even on the children of Ammon. And she said unto her father, let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions. And he said go. . . . . And it came to pass at the end of two months that she returned unto her father, who did with her ac-

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<sup>1</sup>Judg. 11:30-34ff, and II Sam. 15:7,12.



has been already pointed out, H. is silent as to the sin- and  
self-offering. (5) Both the former classes comprise the  
variables, the voice-offering (H.V. "vow") and the free-will-  
offering, which is an offering to fulfill a vow. For this  
reason in early times, we see an example of it in Jephthah.  
"And Jephthah vowed a vow unto Jehovah, and said, If thou wilt  
indeed deliver the children of Israel into my hand, then it shall  
be, that whatsoever cometh forth from the doors of my house to meet me,  
when I return in peace from the children of Israel, it shall be  
Jehovah's, and I will offer it up, as a burnt-offering. . . .  
And Jephthah came to Mizpeh unto his house; and, behold, his  
daughter came out to meet him with timbrel and with dancing; and  
she was his only child; besides her he had neither son nor  
daughter. And it came to pass, when he saw her, that he rent  
his clothes, and said, Alas, my daughter! thou hast brought me  
very low, and thou art one of them that trouble me: for I have  
opened my mouth unto Jehovah, and I cannot go back. And she  
said unto him, My father, thou hast opened thy mouth unto Je-  
hovah; so unto me according to that which hath proceeded out  
of thy mouth, for as much as Jehovah hath taken vengeance for  
thee on thine enemies, even on the children of Israel. And she  
said unto her father, Let this thing be done for me: let me  
alone two months, that I may depart and to bow upon the moun-  
tains, and bewail my virginity, I and my companions. And he  
said go. . . . And it came to pass at the end of two  
months that she returned unto her father, who did with her ac-



according to his vow which he had vowed. . . . And it was a custom in Israel.<sup>1</sup>

This is the only passage where burnt-offerings are so distinguished;<sup>2</sup> the votive and freewill offerings belong more naturally to the category of the recompense-offering.

(c) The thank-offering proper does not appear here as a third variety of the latter, as it does in Leviticus 7:11f (P), but appears later (verses 29f.) as an independent sacrifice. (d) The administration of an imperfect victim in the case of the freewill-offering as we see in the twenty-third verse.

The practice of the human sacrifice in the fulfilment of a vow is an old Canaanite practice, which had been going on for centuries before the time of Jephthah. The Carthaginian evidences, as found by the excavations, are real to that point, which, in all probability, is the original form of the vow.

We see from the passage in P that only males are admissible. The last clause of the verse has been interpreted either as a general prohibition of castration by any of the four methods specified, or as a special prohibition against offering castrated animals in sacrifice.<sup>3</sup> The tenor of the section as a whole favors the latter interpretation. Such blemished victims are inadmissible even when purchased from one who was not an Israelite.

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<sup>1</sup>Special legislation on the important subjects of vows is found in Lev. 27:1-13, and also Num. 30:1-16.

<sup>2</sup>Although Ezekiel (46:12) speaks of a freewill burnt-offering.

<sup>3</sup>So R.V. margin and text of A.V.



concerning to his vow which he had vowed. . . . And it was a  
anxious in Israel.<sup>1</sup>

This is the only passage where burnt-offerings are  
as distinguished; the votive and freewill offerings belong  
more naturally to the category of the recompense-offering.  
(c) The thank-offering proper does not appear here as a  
third variety of the latter, as it does in Leviticus 1:17  
(17), but appears later (verses 19-21) as an independent sacri-  
fice. (d) The administration of an important victim in the  
case of the freewill-offering as we see in the twenty-third  
verses.

The practice of the human sacrifice in the fulfillment  
of a vow is an old Canaanite practice, which had been going on  
for centuries before the time of Joshua. The Canaanites  
evidence, as found by the excavations, are real to that point,  
which, in all probability, is the original form of the vow.

We see from the passage in 2 that only males are admis-  
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either as a general prohibition of sacrifice by any of the  
four methods specified, or as a special prohibition against of-  
fering consecrated animals in sacrifice. The tenor of the pas-  
sage as a whole favors the latter interpretation. Such offer-  
ings labeled victims are inadmissible even when purchased from one who  
was not an Israelite.

<sup>1</sup>Special legislation on the important subjects of vows is found  
in Lev. 22:1-16, and also Num. 30:1-16.  
<sup>2</sup>Freewill offerings (Lev. 1:13) consist of a freewill burnt-offering.  
See 2 V. margin and text of A.V.



(8) The substitutes. "And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar; and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes; and he shall rend it by the wings thereof, but shall not divide it asunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.<sup>1</sup>

A comparison of chapter 12:8 leads us to infer that the permission to offer a bird was a concession to poverty. The pigeon and the turtle-dove were most easy to procure, as the domestic fowl was at this time unknown to the Hebrews. The first and only allusion in the Bible to the hen occurs in the New Testament:<sup>2</sup> nor is there any representation of the domestic fowl in ancient Egyptian paintings. The domicile of the bird was still confined to India. A single pigeon or turtle-dove formed a sacrifice, and there was no rule in respect to sex, as there was in the case of the quadrupeds.

"The priests shall bring it unto the altar." The difference in ritual for the burnt-sacrifice of the fowl is: (a) That the offerer is not commanded to lay his hand on the bird. (b) That the altar is the place of mactation, instead of the space on the north side of the altar. (c) That the priest slays it in-

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<sup>1</sup>Lev. 1:14-17.

<sup>2</sup>Matt. 23:37; Luke 13:34.







stead of the offer. (d) That the blood (owing to its smaller quantity) is pressed out against the side of the altar instead of being caught in a vessel and thrown on it. There is no essential variation here; the analogy of the sacrifice of the animal is followed so far as circumstances permit. "It is not certain ~~that~~ the word malak, translated 'wring off his head' means more than 'make an incision with the nail'; but in all probability the head was to be severed and laid on the fire separately, after the manner of the other sacrifices."<sup>1</sup>

"With his feathers", rather the contents of the crop. This and the ashes are to be placed beside the altar on the east part, as being furthest from the tabernacle and nearest to the entrance of the court, so that they might be readily removed.

(9) The perpetual fire. "And Jehovah spake unto Moses, saying, Command Aaron and his sons, saying: This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto the clean place. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall put

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<sup>1</sup>Pulpit Commentary, Lev. p.4.



stead of the other. (b) That the blood (which is the matter of life) is pressed out against the side of the liver instead of being caught in a vessel and thrown on it. There is no essential variation here; the analogy of the position of the animal is followed as far as circumstances permit. "It is not certain that the word qal, translated 'wrote off his head' means more than 'made an incision with the nail'; but in all probability the head was to be severed and laid on the five separately, after the manner of the other sacrifices."

"With his response," rather the contents of the story. This and the other are to be placed beside the altar on the east part, as being thrust from the tabernacle and nearest to the entrance of the court, so that they might be readily removed.

(c) The perpetual fire. "And Jehovah spoke unto Moses,

saying, Command Aaron and his sons, saying: This is the law of the burnt-offering: The burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning therein. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes which are on the hearth, and shall burn them on the altar, and he shall put thereon the burnt-offering on the altar, and he shall burn it. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto the clean place. And the fire when the altar shall be kept burning therein, it shall not go out; and the priest shall put



wood on it every morning: and he shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings. Fire shall be kept burning upon the altar continually; it shall not go out."<sup>1</sup>

Here we see the law of the burnt-offering. This law has reference only to the ritual of the public burnt-offering, which was offered daily, morning and evening; hence its later name, the Tamid, i.e. the perpetual offering.<sup>2</sup>

"He shall put off his garments",<sup>3</sup> They considered that the garments, when worn by the priests in the sacred functions, became more or less glorified by the heavenly glories, that the holiness in the garments may be contagious and become "a conducting vehicle of a spiritual electricity",<sup>4</sup> dangerous to all unconsecrated persons. For this characteristic feature of primitive religious thought we see many examples in the religious practice of the ancient Semites.<sup>5</sup>

The law of burnt-offering, as found here, does not refer to occasional offerings of individuals, as in 1:2,3, but to the perpetual burnt-offering, which was to be kept lighted continually

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<sup>1</sup>Lev. 6:8-13.

<sup>2</sup>Exodus, 29:38-42; Num.28:3-8.

<sup>3</sup>The reason given in Ezekiel 44:19, "And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments."

<sup>4</sup>A.R.S.Kennedy, op.cit. p.61.

<sup>5</sup>Robertson Smith, op.cit., p.446.



wood on it every morning: and he shall lay the burnt-offering  
in ashes upon it, and shall burn thereon the fat of the peace-  
offering. His shall be kept burning upon the altar continually:  
it shall not go out."

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consecrated persons. For this characteristic feature of priest-  
ly religious thought we see many examples in the religious  
practice of the ancient Semites.<sup>5</sup>

The law of burnt-offering, as found here, does not refer  
to occasional offerings of individuals, as in 1:15, but to the  
perpetual burnt-offering, which was to be kept litred continually.

<sup>1</sup> Lev. 6:8-13.  
<sup>2</sup> Exodus, 29:38-42; Num. 28:3-8.  
<sup>3</sup> The reason given in Exodus 29:10, "And when they go forth into the  
outer court, even into the outer court to the people, they shall  
put off their garments, lest they shall be defiled, and lay them in the  
holly chambers; and they shall put on other garments, that they  
may not defile the people with their garments."  
<sup>4</sup> A. E. Kennedy, op. cit. p. 61.  
<sup>5</sup> Robertson Smith, op. cit. p. 445.



on the altar. This perpetual fire was the visible sign of the uninterrupted worship of Jehovah, which ideally could not be suspended without unfaithfulness. Other ancient nations also kept perpetual fires burning on the altars of their principal gods.<sup>1</sup>

(10) The portion of the priest. "And the priests that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he had offered."<sup>2</sup>

In Leviticus 7:7-10, we perceive the tariff of the priest's compensation for the service at the altar for the trespass-offering, burnt-offering, and meat-offering. The officiating priest was to have the flesh of the trespass-offering, and of the sin-offering, (except the fat burnt on the altar), and the skin of the burnt-offering and the cooked meat-offerings, (except the memorial burnt on the altar), while the meat-offerings of flour and of parched grains, which could be kept longer, were to be the property of the priestly body in general, all the sons of Aaron. . . . one as much as another. The skins of the peace-offerings were retained by the offerer.<sup>3</sup>

There is an analogy to be seen between the tariff of the Carthaginian cult and that of Jerusalem, especially in the burnt-offerings. The priests retained the skins in both the shrines as their compensation for the officiating at the sacri-

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<sup>1</sup>G.F.Genung, The Book of Leviticus, p.35.

<sup>2</sup>Lev. 7:8.

<sup>3</sup>Mishna, Sebach, 12:3.



on the altar. This particular time was the visible sign of the  
uninterrupted worship of Jehovah, which ideally could not be  
interrupted without unholiness. Other ancient nations also  
kept perpetual fires burning on the altars of their principal  
gods.

(10) The portion of the breast. "And the priests that  
offer up any man's burnt-offering, even the priest shall have  
to himself the skin of the burnt-offering which he has offered."

In Leviticus 7:3-10, we perceive the tariff of the  
priest's compensation for the service at the altar for the tres-  
son-offering, burnt-offering, and meat-offering. The offer-  
ing priest was to have the flesh of the trespass-offering, and of  
the sin-offering, (except the fat burnt on the altar), and the  
skin of the burnt-offering and the cooped meat-offering, (except  
the memorial burnt on the altar), while the meat-offering of  
flour and of parched grain, which could be kept longer, were to  
be the property of the priestly body in general, all the sons of  
Aaron. . . . as much as another. The skins of the peace-of-  
ferings were retained by the offerer.

There is an analogy to be seen between the tariff of  
the Carthaginian cult and that of Jerusalem, especially in the  
burnt-offerings. The priests retained the skins in both the  
shrines as their compensation for the officiation at the sacri-



fice. With all probability the practice was older, as well as the tariff, among the Carthaginian people, which indicates the transferring of the idea from Carthage to Jerusalem, or from other Canaanite cults.<sup>1</sup>

#### B. THE "MINHA" OR THE SACRIFICE WITHOUT BLOOD.

##### (1) Materials for sacrifice and their consecration.

"And when any one offereth an oblation of a meal-offering unto Jehovah, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn it as the memorial thereof upon the altar, an offering made by the fire, of a sweet savor unto Jehovah: and that which is left of the meal-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of Jehovah made by fire."<sup>2</sup>

(2) The meal-offering - better, cereal offering - is here treated as an independent offering like the other four, but in the actual usage of the post-exilic period it generally appears as an accompaniment of the burnt-offering, as contemplated in Leviticus 7:11. The original term is minha, which denotes a gift or present made to secure the goodwill of a friend,<sup>3</sup> or of a sovereign.<sup>4</sup> In the older literature it is used as a comprehensive

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<sup>1</sup>G.A.Cooke, North Semitic Inscriptions, p.123.

<sup>2</sup>Lev. 2:1-16.

<sup>3</sup>Gen. 32:13,18.

<sup>4</sup>I Sam. 10:27.



...with all probability the practice was older, as well as  
the tariff, among the Northern people, which indicated the  
restoration of the idea from Carthage to Jerusalem, or from other  
Canaanite cities.

8. THE "MILK" OR THE "BUTTER" WITHOUT MILK.

(1) Material for sacrifice and their preparation.

"And when any one offered an offering of a meal-offer-

ing unto Jehovah, his offering shall be of fine flour; and he  
shall pour oil upon it, and put frankincense thereon: and he  
shall bring it to Aaron's door, the priests; and he shall take  
thereof his handful of the fine flour thereof, and of the oil  
thereof, with all the frankincense thereof. And the priest shall  
burn it as the memorial thereof upon the altar, an offering made  
by fire, of a sweet savor unto Jehovah: and that which is  
left of the meal-offering shall be Aaron's and his sons': it is  
a thing most holy of the offerings of Jehovah made by fire."

(2) The meal-offering - better, coarse offering - is more

treated as an independent offering like the other four, but in  
the actual usage of the post-exilic period it generally appears  
as an accompaniment of the burnt-offering, as contemplated in  
Leviticus 2:11. The original term is min, which denotes a gift  
or present made to secure the goodwill of a friend, or of a  
sovereign. In the later literature it is used as a comprehensive

12. A. G. O. R. E. North British Inscriptions, p. 125.

Lev. 2:1-10.  
Gen. 32:13, 16.  
1 Sam. 10:27.



term for all offerings to Yahweh, whether animal or cereal.<sup>1</sup> In Priest's Code, however, minha is restricted to the cereal offerings only. The material of the typical cereal oblation consisted of fine flour, cooked or uncooked, with the addition of olive oil, salt, and frankincense. The bulk of the offering went to the priests.

"The memorial thereof": Hebrew term, azharah, peculiar to the P, here applied to the handful of paste, (flour mixed with oil), with the frankincense - a fragrant gum-resin exuding from trees of the genus Boswellia - which the priest burned upon the altar.<sup>2</sup> The object of this "memorial" offering is supposed to have been to bring the offerer to Yahweh's remembrance, but the etymology and original significance of the term are obscure.

"It is a thing most holy". The remainder of the flour is a perquisite of the priests. The priestly legislation distinguishes between such priests' dues as are "holy", merely, and such as are "most holy"; among the latter was included the flesh of the guilt-offerings, and of the second grade of sin offerings. One practical result of this distinction was that "the most holy things" could be eaten only by the priests, and by them only within the sanctuary precincts,<sup>3</sup> whereas the "holy things" might be consumed by the priests and their households, if ceremonially clean, in any "clean place", i.e. in actual practice in Jerusalem.<sup>4</sup>

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<sup>1</sup>So in Gen.4:3ff. and often later on.

<sup>2</sup>Kennedy, op.cit., p.42.

<sup>3</sup>Lev. 6:16,26.

<sup>4</sup>Lev. 10:14; 22:3, 10-16.



term for all offerings to Jehovah, whether animal or cereal.  
In Hebrew's Code, however, qurban is restricted to the cereal  
offerings only. The material of the typical cereal offering  
consisted of fine flour, cooked or uncooked, with the addition  
of olive oil, salt, and frankincense. The bulk of the offering  
went to the priests.

"The memorial offering": Hebrew term, qurban, according to  
the LXX, have applied to the handful of peace. (Flour mixed with  
oil, with the frankincense - a fragrant two-ingredient offering from  
trees of the genus Juniperus - which the priest burned upon the  
altar. The object of this "memorial" offering is supposed to  
have been to bring the offering to Jehovah's remembrance, but the  
etymology and original significance of the term are obscure.

"It is a thing most holy". The remainder of the flour  
is a portion of the priests. The priestly function dis-  
tinguishes between such priests, as are 'holy', merely, and  
such as are "most holy"; among the latter are included the flesh  
of the bull-offering, and of the second grade of sin offering.  
The practical result of this distinction was that "the most holy  
things" could be eaten only by the priests, and by them only  
within the sanctuary precincts, whereas the "holy things" might  
be consumed by the priests and their households, if ceremonially  
clean, in any "clean place", i.e. in actual practice in Jerusalem.

1-20 in Gen. 1:11, and often later on.  
Hebrew, qurban, p. 10.  
Lev. 2:10-12.  
Lev. 2:10-12; 22:1-12.



"And he shall take thereout his handful." This was the task of the priest. The handful he took, and burned upon the altar has the technical and significant name of the memorial. It acted as a memorial before God, in the same way as Cornelius's prayers and alms. "Thy prayers and thine alms are come up for a memorial before God"<sup>1</sup> - being something which should cause God to think graciously of the offerer. The frankincense is not mixed with the flour and the oil and the salt, as a constituent element of the offering, but is placed upon them, and all of it is burnt in "the memorial", symbolizing the need of adding prayer to sacrifice, that the latter may be acceptable to God.

Vers. 4-11. - The second form of meal-offering, when the flour and oil were made up into four varieties of cakes. The ritual of offering is not different from that of the first form. The frankincense is not mentioned, but doubtless is understood. The rabbinical rule, that meal-offerings, when following upon burnt-offerings or peace-offerings, had no frankincense burnt with them, rests on no solid foundation.

Vers. 11,12. - "Ye shall burn no leaven nor any honey, in any offering of the Lord made by fire." - Leaven and honey are not forbidden to be offered to the Lord; on the contrary, in the next verse they are commanded to be offered. The prohibition only extends to their being burnt on the altar, owing no doubt, to the effect of fire upon them in making them swell and froth, thus creating a repulsive appearance which, as we

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<sup>1</sup>Acts 10:4.



"And he shall have his reward at the last." This was  
the task of the priest. The priest he took, was burned upon  
the altar with the technical and significant name of the immo-  
tality. It acted as a memorial before God, in the same way as  
Cornelius' prayer and also. "My prayer and thanksgiving  
come up for a memorial before God" - being something which should  
cause God to think graciously of the offering. The immolation  
is not mixed with the flour and the oil and the salt, as a cor-  
relative element of the offering, but is placed upon them, and  
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adding prayer to sacrifice, that the latter may be acceptable  
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Verse 4-11. - The second form of meal-offering, when  
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The ritual of offering is not different from that of the first  
form. The immolation is not mentioned, but implied in  
and intended. The technical name, that meal-offering, when  
following upon burnt-offering or peace-offering, had no  
immolation burnt with them, rests on no solid foundation.

Verse 11, 12. - "Ye shall burn no leaven nor any honey,  
in any offering of the kind made by fire." - Leaven and honey  
are not forbidden to be offered to the Lord; on the contrary,  
in the next verses they are commanded to be offered. The pro-  
hibition only extends to their being burnt on the altar, owing  
no doubt, to the effect of fire upon them in making them swell  
and froth, thus creating a repulsive appearance which, as we



shall see, throughout the Mosaic legislation, represents moral evil. The first fruits of honey are to be offered<sup>1</sup>, and leaven is to be used in the two wave loaves offered at the Feast of Pentecost as first fruits.<sup>2</sup>

(3) The ritual of the peace-offering.<sup>3</sup>

The third place in the manual of sacrifice which, in the earlier period at least, was the typical altar offering, and accordingly is often designated "sacrifice" par excellence. The full designation is that here given - 8, a sacrifice of peace-offerings' (marg. "thank-offerings"). The precise signification of the original shelamim is uncertain. The current rendering "peace-offerings" is based on the cognate noun signifying "peace", and regards the sacrifice as the means of establishing harmonious relations with the deity. It is probable, however, that in ancient times the majority of the ordinary sacrifices were made in fulfilment of a vow, or in gratitude for benefits received or expected, so that shelamim is rather to be connected with the cognate verb meaning "to recompense, repay," and specially "to pay one's vows".<sup>4</sup> On this view "recompense-offering" or "sacrifice of requital" would be the best rendering, leaving "thank-offering" for the name of one of its varieties, mentioned with others in Lev. 7:12f., 16, and as an independent sacrifice 22:29.

The ritual agrees in the main with that of the burnt-

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<sup>1</sup>Ex. 22:29.

<sup>2</sup>Lev. 23:17.

<sup>3</sup>Lev. 7:11-21, 28-34; 22:21-23.

<sup>4</sup>Prov. 7:14.



shall see, throughout the Hebrew legislation, represents moral  
 evil. The first fruits of honey are to be offered,<sup>1</sup> and likewise  
 is to be used in the two wave loaves offered at the feast of  
 Pentecost as first fruits.<sup>2</sup>

(3) The ritual of the peace-offering.<sup>3</sup>

The third class in the manual of sacrifice which, in the  
 earlier period at least, was the typical after offering, and ac-  
 cordingly is often designated "sacrifice" for excellence. The  
 full designation is that here given - 2, a sacrifice of peace-  
 offerings (Lev. 7:11-15). The precise signifi-  
 cation of the original *shalamim* is uncertain. The current transla-  
 tion "peace-offerings" is based on the cognate noun signifying  
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 with the cognate verb meaning "to recompense, repay," and spec-  
 ially "to pay one's vows."<sup>4</sup> On this view "recompense-offerings"  
 or "sacrifice of repayment" would be the best rendering, leaving  
 "thank-offerings" for the name of one of its varieties, mentioned  
 with others in Lev. 7:12-15, and as an independent sacrifice

22:23.

The ritual agrees in the main with that of the burnt-

<sup>1</sup>Ex. 23:20.  
<sup>2</sup>Lev. 23:17.  
<sup>3</sup>Lev. 7:11-15; 22:24; 23:21-22.  
<sup>4</sup>Prov. 7:14.



offering; only certain specified portions of the victim, however, were burned, the bulk of the flesh going to provide the sacrificial meal which was the distinguishing feature of the peace-offering.

(4) Priest's portion of the sacrifice.

"And every meal-offering that is baked in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's that offereth it. And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another."<sup>1</sup>

In these verses we find a general precept, or note, as to the priests' portion of the sin-offering, trespass-offering, burnt-offering, and meal-offering. The officiating priest was to have the flesh of the trespass-offering, as well as meal-offerings, (except the memorial burnt on the altar), while the meal-offerings of flour and of parched grain, which could be kept longer, were to be the property of the priestly body in general, all the sons of Aaron, . . . one as much as another.

(5) The "minha" of the priests.

"And Jehovah spake unto Moses, saying, This is the oblation of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed; the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening. On a baking-pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal-offering for a sweet savor unto

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<sup>1</sup>Lev. 7:9,10.



offering; only certain specified portions of the victim, however, were burned, the bulk of the flesh going to provide the sacrificial meal which was the distinguishing feature of the peace-offering.

(2) Priest's portion of the sacrifice.

"And every meal-offering that is baked in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's food: of the oil, and every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another."

In these verses we find a general precedent, or note, as to the priest's portion of the meal-offering, the peace-offering, burnt-offering, and meal-offering. The officiating priest was to have the flesh of the peace-offering, as well as meal-offerings, except the recorded burnt or the altar, while the meal-offering of flour and of parched grain, which could be kept longer, was to be the property of the priestly body in general, all the sons of Aaron, . . . one as much as another.

(3) The "leaven" of the priests.

"And leaven upon wine, honey, or any thing, this is the portion of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed; the tenth part of an ephah of flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening. On a baking-pan it shall be made with oil; when it is made, thou shalt bring it in: in broken pieces shalt thou offer the meal-offering for a sweet savor unto



Jehovah. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statue for ever it shall be wholly burnt unto Jehovah. And every meal-offering of the priest shall be wholly burnt: it shall not be eaten."<sup>1</sup>

This section deals with a special meal-offering which was presented every morning and evening by a High Priest, or at his expense.<sup>2</sup> In verse 20 the words "in the day when he is anointed" are a gloss due to a confusion of this meal-offering with that prescribed in 8:26, and 9:4. This was not to be uncooked flour, but in the form of a pancake, made out of one-tenth of an ephah of flour. It, of course, accompanied the burnt-offering appointed for the occasion. Half of it was burned in the morning, that is, in the morning sacrifice, and half thereof at night, that is, the other half at the evening sacrifice, none being reserved for consumption by the priests. This meal-offering, having first been offered at the consecration of Aaron, was afterwards to be offered at the consecration of each succeeding high priest, the expression "Aaron and his sons" meaning here the successive high priests. The statement that the offering is to be perpetual, has lead to the belief that it was made every day by the high priest, from the time of his consecration on, and it is thought to be an allusion to this sacrifice in Ecclus 45:14; but the more probable opinion is that it was only made on the day of consecration, that is, the first day that he was qualified to act as high priest.

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<sup>1</sup>Lev. 6:19-23.

<sup>2</sup>Josephus, Antiquities III, x 7.



...and the ... shall be in his ...  
...shall be wholly burnt unto Jehovah. And every meal-offering in the  
...shall be wholly burnt: it shall not be eaten.

This section deals with a special meal-offering which  
was presented every morning and evening by a High Priest, at his  
expense. In verse 30 the words "in the day when he is  
anointed" are a gloss due to a confusion of this meal-offering  
with that prescribed in 28:35, and 28:34. This was not to be an-  
cooked flour, but in the form of a cake, made out of one-  
tenth of an ephah of flour, i.e. of course, consecrated the  
burnt-offering appointed for the occasion. Half of it was burned  
in the morning, and half in the evening. That is, the other half of the evening meal-  
offering, none being reserved for consumption by the priests. This  
meal-offering, having first been offered as the consecration of  
Aaron, was afterwards to be offered as the consecration of each  
successive high priest, the expression "Aaron and his sons" mean-  
ing here the successive high priests. The statement that the  
offering is to be perpetual, has led to the belief that it was  
made every day by the high priest, from the time of his consec-  
ration on, and it is thought to be an allusion to this contin-  
uous offering; but the more probable opinion is that it  
was only made on the day of consecration, that is, the first day  
that he was qualified to act as high priest.

Lev. 2:15-16.  
Exodus 29:1-13, 17.



The characteristic of this priest's offering was that it was not to be eaten, but to be wholly burnt, as an offering, not now intended for the benefit of the priest or representative of God, as were the minhas of the laity expressing as an odor of pleasantness that priest's own devotion to God's service.

(6) The "breads of proposition" (analogous to minha).

"And thou shalt take fine flour, and bake twelve cakes thereof: two-tenth parts of an ephah shall be in one cake. And shalt set them in two rows, six on a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jehovah. Every sabbath day he shall set it in order before Jehovah continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is the most holy unto him of the offerings of Jehovah made by fire by a perpetual statute."<sup>1</sup>

The shewbread, or bread of the face (sometimes called "the bread of proposition"), was to be made of fine flour, that is of wheat, and to consist of twelve cakes or loaves, to represent the twelve tribes of Israel, each loaf containing six pounds of flour. The loaves were placed upon the pure table before the Lord; that is, on the golden table of shewbread within the sanctuary - which stood not far from the veil which partitioned off the holy of holies - toward the north, as the candlestick was toward the south. The loaves were set, probably, in two rows,

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<sup>1</sup>Lev. 24: 5-9.



The characteristic of this priest's offering was that it was not to be eaten, but to be wholly burnt, as an offering not now intended for the benefit of the priest or representative of God, as was the sin of the high expression as an offering of righteousness that priest's own devotion to God's service.

(2) The "bread of proposition" (Leviticus 24:5-6).  
"And thou shalt take fine flour, and bake twelve cakes thereof: two-tenths part of an ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the table before Jehovah. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jehovah. Every sabbath day he shall set it in order before Jehovah continually: it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is the most holy part of the offering of Jehovah made by fire by a perpetual statute."

The shewbread, or bread of the face (Leviticus 24:5-6) "the bread of proposition", was to be made of fine flour, that is of wheat, and to consist of twelve cakes of loaves, to represent the twelve tribes of Israel, each loaf containing six pounds of flour. The loaves were placed upon the pure table before the Lord: that is, on the golden table of shewbread within the sanctuary - which stood not far from the veil which partitioned off the holy of holies - toward the north, as the sanctuary was toward the south. The loaves were set, probably, in two rows.



six on a row, as they could have hardly stood in that position on so small a table of shewbread (which was only three feet by one foot and a half), but in piles, six in a pile. Upon them, or more probably between the two piles, were placed two vials or cups filled with frankincense.<sup>1</sup>

The shewbread was renewed every sabbath day, with much ceremony. "Four priests", says Mishna, "enter, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the cups of incense. Those who brought in the new stood at the north side facing southwards; those who took away the old, at the south side, facing northwards. One party lifted off and the other put on, the hands of one being over against the hands of the other, as is written, 'Thou shalt set upon the table, bread of the Pass-over always before me'.<sup>2</sup> The loaves that were removed were delivered to the priests for their consumption within the Tabernacle, the whole quantity amounting to twenty-five pounds of bread per week."

It was this bread which, in the pressure of necessity, Abimelech gave to David and his men.<sup>3</sup> At the same time that the old loaves were changed, the frankincense was burned on the golden altar of incense for a memorial, even an offering made by fire unto the Jehovah. There is nothing in scripture to prove whether the loaves were leavened or unleavened. As being the meal-offering of the tabernacle, we should expect them to be un-

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<sup>1</sup>Josephus, Antiq. III, 7,6.

<sup>2</sup>Men. 11:7.

<sup>3</sup>I Sam. 21:4-6.



six on a row, as they could have hardly stood in that position on so small a table of a hundred (which was only three feet by one foot and a half), but in piles, six in a pile. Upon them, or here probably between the two piles, were placed two vials or cups filled with the substance.

The chamber was renewed every Sabbath day, with much ceremony. "What priests," says Kiffin, "either, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the cups of incense. Those who brought in the new stood at the north side facing southwards; those who took away the old, at the south side, facing northwards. One party lifted off and the other put on, the hands of one being ever against the hands of the other, as in walking. These shall set upon the table, bread of the Passover always before me." The loaves that were removed were delivered to the priests for their consumption within the tabernacle. The whole quantity amounted to twenty-five pounds of bread per week.

It was this bread which, in the measure of necessity, Abimelech gave to David and his men. At the same time that the old loaves were changed, the transference was turned on the golden altar of incense for a memorial, even an offering made by fire unto the Lord. There is nothing in scripture to prove whether the loaves were fastened or unfastened. As for the well-offering of the tabernacle, we should expect that to be an-



leavened, like the meal-offering of the court, but there was a reason why the meal-offering of the court should be unleavened, which did not operate in the case of the shewbread. A part of the ordinary meal-offering had to be burnt on the altar of burnt-sacrifice; therefore it could not be leavened, because no leaven might be burned on the altar, and consequently it need not for that reason be unleavened. The two Pentecostal loaves, which were offered to Jehovah by waving instead of burning, were leavened. The probabilities derived from Scripture appear to be equally strong on either side. Josephus states that they were unleavened.<sup>1</sup>

#### C. THE COMMON SACRIFICE OF ZEBAH SHELAMIM.

(1) The victim, and its consecration.

Zebah Shelamim, peace-offering.<sup>2</sup>

"And if his oblation be a sacrifice of peace-offering; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons, the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of peace-offerings, an offering made by fire unto Jehovah; the fat that covereth the inwards, and all fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And Aaron's sons shall burn it on the altar

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<sup>1</sup>Josephus, Antiq. III, 6:6; 10:7.

<sup>2</sup>Lev. 7:11-21; 28-34; 22:21-23.



answered, like the meal-offering of the altar, but there was  
 a reason why the meal-offering of the altar should be answered,  
 which did not operate in the case of the shewbread. A part of  
 the ordinary meal-offering had to be burnt on the altar of burnt-  
 offerings; therefore it could not be answered, because no offering  
 might be burned on the altar, and consequently it need not for  
 that reason be answered. The two Levitical loaves, which were  
 offered to Jehovah by waving instead of burning, were answered.  
 The probability derived from Scripture appears to be equally  
 strong on either side. Josephus states that they were answered.<sup>1</sup>

### 6. THE COMMON SACRIFICE OF PEACE-OFFERING.

- (1) The victim, and its consecration.  
Leviticus 3:1-17, Peace-offering.

"And if his offering be a sacrifice of peace-offering; if  
 he offer of the herd, whether male or female, he shall offer it  
 without blemish before Jehovah. And he shall lay his hand upon  
 the head of his offering, and kill it at the door of the tent of  
 meeting: and Aaron's sons, the priests shall sprinkle the blood  
 upon the altar round about. And he shall offer of the sacrifice  
 of peace-offerings, an offering made by fire unto Jehovah; the  
 fat that covereth the lungs, and all fat that is upon the in-  
 wards, and the two kidneys, and the fat that is on them, which  
 is by the liver, and the seal upon the liver, with the kidneys,  
 shall he take away. And Aaron's sons shall burn it on the altar."

<sup>1</sup> Josephus, *Antiq.* III. 6:2; 10:7.  
<sup>2</sup> Lev. 7:11-32; 18-24; 25:1-15.



upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah, etc."<sup>1</sup>

(2) The ritual of the peace-offering.<sup>2</sup>

The third place in this manual of sacrifice is occupied by the sacrifice which in the earlier period, at least, was a typical altar offering, and accordingly is often designated "sacrifice" par excellence. The full designation that is here given - "a sacrifice of peace-offerings".<sup>3</sup> The presignification of the original (shelamim) is uncertain. The current rendering "peace-offerings" is based on the cognate noun signifying "peace", and regards the sacrifice as the means of establishing harmonious relations with the deity. It is probable, however, that in ancient times the majority of the ordinary sacrifices were made in fulfilment of a vow, or in gratitude for benefits received or expected, so that shelamim is rather to be connected with the cognate verb meaning to "recompense, repay", and especially "to pay one's vows".<sup>4</sup> On this view "recompense-offering" or "sacrifice of requital" would be the best rendering, leaving "thank-offering" for the name of one of its varieties,<sup>5</sup> and as an independent sacrifice for thanksgiving.<sup>6</sup>

The ritual agrees in the main with that of the burnt-

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<sup>1</sup>Lev. 3:1-17.

<sup>2</sup>Lev. 7:11-21, 28-34; 22:21-23.

<sup>3</sup>Marg. thank-offerings.

<sup>4</sup>Prov. 7:14.

<sup>5</sup>Mentioned with others in Lev. 7:12, 16.

<sup>6</sup>And as an independent sacrifice, Lev. 22:29.



upon the burnt-offering, which is upon the wood that is on the  
fire: it is an offering made by fire, of a sweet savour unto  
Jehovah, and."

(2) The ritual of the peace-offering.

The third place in this manual of sacrifices is occupied  
by the sacrifices which in the earlier period, at least, were  
typical after offering, and accordingly is often designated  
"sacrifice" per expiation. The full designation that is here  
given - "a sacrifice of peace-offerings".<sup>3</sup> The prescription  
of the original (Leviticus) is uncertain. The current rendering  
"peace-offerings" is based on the common noun signifying "peace",  
and regards the sacrifice as the means of establishing harmonious  
relations with the deity. It is probable, however, that in  
ancient times the majority of the ordinary sacrifices were made  
in fulfillment of a vow, or in gratitude for benefits received or  
expected, so that Leviticus is rather to be connected with the  
concrete verb meaning to "respond", "reply", and especially  
"to pay one's vow".<sup>4</sup> On this view "respondence-offering" or  
"sacrifice of repayment" would be the best rendering, leaving  
"thank-offering" for the name of one of its varieties,<sup>5</sup> and as  
an independent sacrifice for thanksgiving.<sup>6</sup>

The ritual occurs in the main with that of the burnt-

<sup>1</sup> Lev. 2:1-17.  
<sup>2</sup> Lev. 7:11-33; 22:21-25.  
<sup>3</sup> Lev. 3:1-17.  
<sup>4</sup> Lev. 7:11-33.  
<sup>5</sup> Lev. 7:12.  
<sup>6</sup> Lev. 7:13-15.  
<sup>7</sup> Lev. 7:16-18.  
<sup>8</sup> Lev. 7:19-21.  
<sup>9</sup> Lev. 7:22-24.  
<sup>10</sup> Lev. 7:25-27.



offering; only certain specified portions of the victim, however, were burned, the bulk of the flesh going to provide the sacrificial meal which was the distinguishing feature of the peace-offering.

The singular shelam occurs once in Amos.<sup>1</sup> The conditions to be fulfilled by a Jew who offered a peace-offering were the following:

(a) He must bring either a young bull or cow, or a young sheep of either sex, or a young he-goat or she-goat.

(b) He must offer it in the court of the tabernacle.

(c) In offering it he must place, or lean, his hand upon its head.

(d) He must kill it at the door of the tabernacle.

(e) He must provide three kinds of cakes similar to those offered in the meal-offering, and leavened bread.<sup>2</sup> The priest had:

(a) To catch the blood, and strike the sides of the altar with it, as in the burnt-sacrifices.

(b) To place the burnt-offering, smoldering upon the altar, all the internal fat of the animal's body, together with the kidneys enveloped in it, and, in the case of the sheep; the fat was to be consumed by the fire.

(c) To offer one of each of the three different kinds of unleavened cakes, and one loaf of the leavened bread, as the peace-offering.

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<sup>1</sup>Amos 5:22.

<sup>2</sup>Lev. 7:11-13.



offering; only certain specified portions of the victim, however, were burned, the bulk of the flesh being to provide the sacrificial meal which was the distinguishing feature of the peace-offering.

The singular apahim occurs once in verse 1. The conditions to be fulfilled by a Jew who offered a peace-offering were the following:

- (a) He must bring either a young bull or cow, or a young sheep of either sex, or a young he-goat or she-goat.
- (b) He must offer it in the court of the tabernacle.
- (c) In offering it he must place, or lean, his hands upon

its head.

- (d) He must kill it at the door of the tabernacle.
- (e) He must provide three kinds of cakes similar to those offered in the meal-offering, and leavened bread.<sup>2</sup> The priest

had:

- (a) To catch the blood, and strike the altar of the altar with it, as in the burnt-offering.
- (b) To place the burnt-offering, smothered upon the altar, all the internal fat of the animal's body, together with the kidneys enveloped in it, and, in the case of the sheep, the fat was to be consumed by the fire.

- (c) To offer one of each of the three different kinds of unleavened cakes, and one loaf of the leavened bread, as the peace-offering.

<sup>1</sup>verse 1:23.  
<sup>2</sup>Lev. 7:11-13.



(d) To heave the breast of the animal backwards and forwards, and to heave the leg or haunch upwards and downwards, in token of consecration.<sup>1</sup>

(e) To take for his own eating, and that of his brethren, the priests, the three cakes and loaf and haunch that had been heaved and waved.

(f) To return the rest of the animal, and the remaining cakes and loaves, to the offerer, to serve as a feast for him and his, to be eaten the same or the next day, in the court of the tabernacle. The lesson, which it meant to teach was the blessedness of being in union with God as His covenant people, and the duty and happiness of exhibiting a joyous sense of this relation by celebrating a festival meal, eaten reverently and thankfully in the house of God, a part of which was given to God's priest, and a part consumed symbolically by God Himself. The burnt-offering typified self-surrender; the meal-offering, loyal submission; the peace-offering typified the joyous cheerfulness of those who, having in a spirit of perfect loyalty surrendered themselves to God, had become His children, and were fed at the very board at which He designed symbolically to partake. The most essential part of the meal-offering was the presentation; of the burnt-offering, the consumption of the victim on the altar; of the peace-offering, the festive meal upon the sacrifice. The combined meal-, and burnt-offering, was the sacrifice of one giving himself up to God; the peace-offering, that of the one who, having given himself up to God, is realizing his communion with Him. Several names have been proposed to the peace-offering, such as

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<sup>1</sup>Lev. 7:14,30.



(2) To have the vest of the animal backwards and forwards, and to have the leg or hand upwards and downwards, is taken of consecration.

(3) To take for his own eating, and that of his brethren, the priests, the three orders and food and hand that had been passed and waved.

(4) To return the vest of the animal, and the remaining cakes and loaves, to the offerer, to serve as a feast for him and his, to be eaten the same or the next day, in the court of the tabernacle. The lesson, which it meant to teach was the blessedness of being in union with God as His covenant people, and the duty and happiness of exhibiting a joyful sense of this relation by celebrating a festival meal, eaten reverently and thankfully in the house of God, a part of which was given to God's priest, and a part consumed symbolically by God Himself. The burnt-offering typified self-surrender; the meal-offering, joyful submission; the peace-offering typified the joyful observance of those who, having in a spirit of perfect joyfully surrendered themselves to God, had become His children, and were fed at the very board at which He banqued symbolically to partake. The most essential part of the meal-offering was the presentation of the burnt-offering, the consumption of the victim on the altar; of the peace-offering, the festive meal upon the sacrifices. The combined meal- and burnt-offering, was the sacrifice of one giving himself up to God; the peace-offering, that of the one who, having given himself up to God, is realising his communion with Him. Several names have been proposed to the peace-offering, such as



thank-offering, salvation-offering, etc. No name is more suitable than peace-offering, but the word must not be understood that one gets peace through the offering, but an offering of those who are in the state of peace, answering to the Greek word *εὐπρεκής* rather than the latin word pacifica. A state of peace and friendship with God was the basis of sine qua non to the presentation of a shelam, and the design of that presentation, from which its name was derived, was the realization, establishment, verification, and enjoyment of the existing relation of peace, friendship, fellowship, and blessedness.

(3) Sacrifices of thanksgiving or "todah" of praise.

"And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah. If he offer it for the thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, soaked. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving. And he shall offer one out of each oblation for a peace-offering unto Jehovah; it shall be the priest's that sprinkled the blood of the peace-offerings."<sup>1</sup>

The law of peace-offering, or sacrifice of requital, has already been explained in the previous chapter. In the present passage we have the bloodless or pastry offering which accompanies the sacrifice, and the conditions, for the different

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<sup>1</sup>Lev. 7:11-14.



thank-offering, satisfaction-offering, etc. No name is more suitable than peace-offering, but the word must not be understood that one gets peace through the offering, but an offering of those who are in the state of peace, answering to the Greek word *εἰρήνη* rather than the Latin word *pacifica*. A state of peace and friendship with God was the basis of also the presentation of a shelem, and the basis of that presentation, from which its name was derived, was the realization, establishment, verification, and enjoyment of the existing relation of peace, friendship, fellowship, and blessedness.

(2) Sacrifice of Thanksgiving or "Leviticus" of peace.

"And this is the law of the sacrifice of peace-offering,

which our shall offer unto Jehovah. If he offer it for him-  
thself, then he shall offer with the sacrifice of thank-  
sgiving unleavened cakes mingled with oil, and unleavened wafers  
mingled with oil, and cakes mingled with oil, of fine flour,  
scented. With cakes of leavened bread he shall offer his obla-  
tion with the sacrifice of his peace-offering for thanksgiving.  
And he shall offer one out of each oblation for a peace-offering  
unto Jehovah; it shall be the priest's that sprinkled the blood  
of the peace-offering."

The law of peace-offering, or sacrifice of rejoicing.

has already been explained in the previous chapter. In the  
present passage we have the bloodless or partly offering which  
accompanied the sacrifice, and the conditions for the offering.



species, to be observed in eating the flesh. Three different species of peace-offering are mentioned, the thanksgiving, the vow, and the voluntary or freewill offering. The first would be an act of worship and feasting commemorative of some special occasion for gratitude; the second would be the fulfilment of some obligation promised beforehand; and the third would be simply a spontaneous expression of devotion. The peace-offering for a thanksgiving is most fully described, the different kinds of oiled cakes being minutely specified. It is to be observed that leavened or ordinary bread accompanied with thanksgiving sacrifice,<sup>1</sup> as the memorial of it, was not burned on the altar like the mincha.<sup>2</sup> One loaf out of the whole offering was set apart as a t'rumah, for Jehovah, and appropriated to the use of the priest. This term which is generally translated heave-offering, literally means what is lifted off, the act contemplated being, probably, not the act of lifting up, or ceremonial raising toward God, as the misleading translation heave-offering would indicate, but simply the act of special setting apart or reserving. The term is thus applied to the contributions made for the tabernacle,<sup>3</sup> to the consecrated portion of the spoil of the Midianites,<sup>4</sup> and to the land assigned to the priests.<sup>5</sup>

(4) Common sacrifice or Zebah Shelamim.

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<sup>1</sup>Lev. 7:11-14.

<sup>2</sup>Lev. 2:9, 11, 12.

<sup>3</sup>Ex. 25:2; 35:5.

<sup>4</sup>Num 31:41.

<sup>5</sup>Ezek. 48:8-12 etc.



species, to be observed in eating the flesh. These different species of peace-offering are mentioned, the thanksgiving, the vow, and the voluntary or freewill offering. The first would be an act of worship and thereby commensurate to some special occasion for gratitude; the second would be the fulfillment of some obligation previously undertaken; and the third would be simply a spontaneous expression of devotion. The peace-offering for a thanksgiving is most fully described, the different kinds of oiled cakes being minutely specified. It is to be observed that leavened or ordinary bread accompanied with thanksgiving sacrifice, as the memorial of it, was not burned on the altar like the mincha.<sup>2</sup> One loaf out of the whole offering was set apart as a terumah, for Jehovah, and appropriated to the use of the priest. This term which is generally translated heave-offering, literally means what is lifted up, the act contemplated being, probably, not the act of lifting up, or ceremonial raising toward God, as the misleading translation heave-offering would indicate, but simply the act of special setting apart or reserving. The term is thus applied to the contributions made for the tabernacle,<sup>3</sup> to the consecrated portion of the spoil of the Midianites,<sup>4</sup> and to the land assigned to the priests.<sup>5</sup>

(4) Common sacrifice or Eshah Shalem.

Lev. 7:11-14.  
Lev. 2:1, 12, 13.  
Num. 28:2, 28:3.  
Exod. 29:14.  
Lev. 24:5-12 etc.



"And the flesh of the sacrifice of these peace-offerings for thanksgiving shall be eaten on the day of his oblation, he shall not leave any of it until the morning. But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten: but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace-offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it, it shall be an abomination, and the soul that eateth of it shall bear his iniquity!"<sup>1</sup>

The position of the thank-offering proper, at the head of the several varieties of recompense-offerings, is shown by the special precaution taken to guard against the flesh becoming putrid. It had to be eaten on the day on which it was offered; compare the early law,<sup>2</sup> and contrast the more lax provisions in the verses here following.<sup>3</sup>

"If the sacrifice be a vow: rather, 'be a votive offering', i.e. a sacrifice in fulfilment of a vow." For this sacrifice in early times, you may consult the old Semitic customs.<sup>4</sup> As to special legislation on the important subject of vows, we find minute regulations both in Leviticus and Deuteronomy.<sup>5</sup>

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<sup>1</sup>Lev. 7:15-18.

<sup>2</sup>23:18.

<sup>3</sup>See also on 19:5ff; 22:17ff.

<sup>4</sup>Judg. 11:30, 34ff. II Sam. 15:7, 12 (Absalom)

<sup>5</sup>Lev. 22:18ff. Deut. 12:6.



"And the flesh of the sacrifice of these peace-offerings  
 for thanksgiving shall be eaten on the day of his oblation, he  
 shall not leave any of it until the morning. But if the sacri-  
 fice of his oblation be a vow, or a freewill-offering, it shall  
 be eaten on the day that he offereth his sacrifice; and on the  
 morrow that which remaineth of it shall be eaten: but that which  
 remaineth of the flesh of the sacrifice on the third day shall  
 be burnt with fire. And if any of the flesh of the sacrifice of  
 his peace-offerings be eaten on the third day, it shall not be  
 accepted, neither shall it be imputed unto him that offereth it,  
 it shall be an abomination, and the soul that eateth of it shall  
 bear his iniquity."

The position of the thank-offering proper, as the head of  
 the several varieties of recompense-offerings, is shown by the  
 special provision taken to guard against the flesh becoming  
 rancid. It had to be eaten on the day on which it was offered;  
 compare the early law,<sup>2</sup> and contrast the more lax provisions in  
 the verses here following.<sup>3</sup>

"If the sacrifice be a vow: neither, he a volitive offer-  
 ing, i. e. a sacrifice in fulfillment of a vow." For this sacri-  
 fice in early times, you may consult the old Jewish customs.<sup>4</sup>  
 As to special legislation on the important subject of vows, we  
 find minute regulations both in Leviticus and Numbers.<sup>5</sup>

<sup>1</sup> Lev. 7:15-18.  
<sup>2</sup> Lev. 1:11.  
<sup>3</sup> See also on 19:57: 22:17.  
<sup>4</sup> Num. 15:20, 24:11. II Sam. 15:7, 12 (Absalom).  
<sup>5</sup> Lev. 22:10-17. Deut. 12:6.



It was a spontaneous expression of the worshipper's gratitude to the giver of all. For it alone were blemished victims accepted.<sup>1</sup>

An abomination: the original (piggul) is a technical term for putrid sacrificial flesh. "Abomination", as applied to unclean creatures,<sup>2</sup> represents an entirely different word in the original. Any sacrificial flesh that had touched anything was in the same way, to be burned with fire. Very strict regulations were made in regard to eating the meat while one was in the state of uncleanness. The soul that overstepped the regulations was to be cut off from his people, i.e. deprived of the privileges of the covenant and made an outlaw. The scrupulousness which this law reflects and formulates is suggestively referred to as a familiar feeling in the earlier days of the monarchy,<sup>3</sup> and is no doubt an inheritance from the earliest times.

(5) Prohibition of consuming blood and fat.

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people. And ye shall eat of no manner of blood, whether it be

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<sup>1</sup> Lev. 22:23.

<sup>2</sup> Lev. 7:21; 11:11ff.

<sup>3</sup> I Sam. 20:26.



It was a spontaneous expression of the overwhelming emotion  
to the power of all. For it alone were thousands victims re-  
covered.

An observation: the original (Latin) is a technical term  
for public sacrificial flesh. "Sacrificial", as applied to an-  
other creatures, represents an entirely different word in the  
original. Any sacrificial flesh that has touched anything was  
in the same way, to be burned with fire. Very strict regulations  
were made in regard to eating the meat while one was in the state  
of uncleanness. The soul that overstepped the regulations was  
to be cut off from his people, i.e., deprived of the privileges  
of the covenant and made an outcast. The uncleanness which  
this law forbids and forbids is suggestively referred to as  
a familiar feeling in the earlier days of the monarchy, and in  
no doubt an inheritance from the earliest times.

(b) Prohibition of consuming blood and fat.

"And Jehovah spoke unto Moses, saying, Speak unto the  
children of Israel, saying, Ye shall eat no fat, of ox, or sheep,  
or goat. And the fat of that which is slain of itself, and the fat  
of that which is torn of beasts, may be used for any other service;  
but ye shall in no wise eat of it. For whatsoever eateth the fat  
of the beast, of which man offer an offering made by fire unto  
Jehovah, even the soul that eateth it shall be cut off from his  
people. And ye shall eat of no manner of blood, whether it be

I Lev. 22:25.  
2 Lev. 7:26; 11:13.  
3 I Sam. 22:25.



of bird or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people."<sup>1</sup>

Fat and blood are here, as well as in chapter 3, forbidden to be used as food. The remainder of the instructions of the chapter are addressed to the people. This prohibition of the eating of fat and blood is more distinctly given in 3:17. The ground of the prohibition in regard to the fat, i.e. chelebh, or suet, is that this was a gift sanctified to Jehovah, and thus the eating was an invasion of His right. The prohibition, therefore, particularly specifies the fat of such beasts as are offered in a fire offering to Jehovah, and probably does not include such animals as were allowed for food, like the stag and antelope, but were not sacrificed. As for that which died of itself or was torn of beasts, the reason for not eating the flesh itself would abundantly suffice for not eating the fat, namely, that it defiled the eater.

The prohibition against blood included that of birds as well as of cattle, and was to be observed by Israel in all his dwelling-places, because the blood was regarded as the soul of the animal or as the seat of life. This is the idea of all the ancient Semitic peoples.<sup>2</sup> Blood was regarded as the medium for the atonement of the soul of man.<sup>3</sup>

As distinguished from blood, however, which was universally interdicted, the fat taboo was restricted to animals

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<sup>1</sup>Lev. 7:22-27.

<sup>2</sup>Robertson Smith, op.cit. p.379f.

<sup>3</sup>Lev. 17:11.



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tion, however, particularly specified the fat of such beasts  
as are offered in a fire offering to Jehovah, and probably does  
not include such animals as were allowed for food, like the  
goat and kid, but were not sanctified. As for that which  
died of itself or was torn of beasts, the reason for not eating  
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The prohibition against blood included that of birds  
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As distinguished from blood, however, which was univer-  
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<sup>2</sup> Lev. 17:11.  
<sup>3</sup> Robertson Smith, *op. cit.*, p. 277.  
<sup>4</sup> Lev. 17:17.



actually offered in sacrifice. It does not apply to the muscular fat of any class of clean animals. The highly technical distinction we find in verse 24.<sup>1</sup>

(6) The sins of Israel and their atonement by the priest.

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto Jehovah shall bring his oblation unto Jehovah out of the sacrifice of his peace-offerings: his own hands shall bring the offerings of Jehovah made by fire; the fat with breast shall he bring, that the breast may be waved for a wave-offering before Jehovah. And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'. And the right thigh shall he give unto the priest for a heave-offering out of the sacrifices of your peace-offerings. He, among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion. For the wave-breast and the heave-thigh have I taken of the children of Israel out of the sacrifices of their peace-offerings, and have give them unto Aaron the priest and unto his sons as their portion for ever from the Children of Israel.<sup>2</sup>

The ritual of the peace-offering is resumed in continuation of verse 21. The section deals with the portions of the sacrificial victims falling to the officiating priest. The important and intricate subject of the priests's dues from his

<sup>1</sup> Lev. 17:15.

<sup>2</sup> Lev. 7:28-34.







service is dealt with in several parts of the Pentateuchal legislation. A study of these reveals a gradual increase in the amount of the priestly perquisites. In the early period represented by Samuel<sup>1</sup>, "what was due to the priest from the people" was apparently left to the worshipper's discretion.<sup>2</sup> Deuteronomy 18:3 assigns to the priest "the shoulder, and the two cheeks, and the maw". In this section the priests' dues are stated to be the more valuable breast and right thigh or hind quarter.<sup>3</sup> The corresponding dues exacted by the Babylonian priesthood is more highly developed, but there are several points of conformity,<sup>4</sup> and it is the same way with the Carthaginian tariff.<sup>5</sup>

The equal dignity of the peace-offerings with the other offerings is vindicated by the command that the offerer shall bring it with his own hands, whereas it might have been regarded as merely the constituent part of the feast, and so sent by the hand of a servant. The breast and the right shoulder were to be waved and heaved (for "heaved" does not merely mean "take off", as some have said). The waving consisted of the priest placing his hands beneath those of the offerer who held the piece to be waved, and moving them slowly backwards and forwards before the Lord, to and from the altar; the heaving

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<sup>1</sup>I Sam. 2:13-16.

<sup>2</sup>A.R.S. Kennedy, op.cit. p.68

<sup>3</sup>Lev.10:14f; Ex.29:27f. On this discrepancy see the discussion by Driver, Deut. p.215f.

<sup>4</sup>Haupt, Journ. of Bible Literature XIX, 59f., 75. See further Num. 18:8ff.

<sup>5</sup>Cooke, North Semitic Inscriptions, p.123f.



service is found in several parts of the Pentateuch. A study of these reveals a gradual increase in the amount of the priestly perquisites. In the early period represented by Genesis, "what was due to the priest from the people" was apparently left to the worshiper's discretion. Deuteronomy 18:1-3 assigns to the priest "the shoulder, and the two cheeks, and the new". In this section the priests' dues are stated to be the more valuable breast and right thigh or hind quarter. The corresponding dues exacted by the Babylonian priesthood is more highly developed, but there are several points of conformity, and it is the same way with the Carthaginian priests.<sup>5</sup>

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<sup>1</sup> Gen. 14:18-20.  
<sup>2</sup> Ex. 29:24-25.  
<sup>3</sup> Lev. 7:32-34.  
<sup>4</sup> Deut. 18:1-3.  
<sup>5</sup> See further "Notes on the Bible," Vol. XII, pp. 1-10.  
 "Notes on the Bible," Vol. XII, pp. 1-10.



was performed by slowly lifting the pieces heaved upwards and downwards. The movements were made to show that the pieces, though not burnt on the altar, were yet in a special manner consecrated to God's service. And those parts which were consumed on the altar for sins of the offerer, the sins became consumed with the offering, and the offerer came into good relationship with Yahweh again. As the right thigh became separated and lifted up (terumah) from the body of the victim as the portion of the priest, so the sins became separated from the soul of the offerer and he became freed from the penalty.

#### D. THE SACRIFICE OF "HATTAT" OR SIN-OFFERING.

(1) The victim varies according to the rank of offender.

(a) The "hattat" of anointed priesthood.

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, if anyone shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned a young bullock without blemish unto Jehovah for the sin-offering. And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock before Jehovah. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put the blood upon the horns of the altar of sweet incense



was performed by slowly lifting the pieces toward upward and downward. The movements were made so slow that the pieces, though not burnt on the altar, were yet in a special manner consecrated to God's service. And those words which were pronounced on the altar for a sin of the altar, the altar became connected with the offering, and the offering came into good relation with the altar again. As the night this became repeated and lifted up (tenuit) from the body of the victim as the portion of the priest, so the wine became separated from the head of the offering and he became freed from the penalty.

### D. THE SACRIFICING OF "LAVI" OR SIN-OFFERING.

(1) The victim varied according to the rank of offering.  
 (a) The "Lavi" or sin-offering.  
 "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If anyone shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin, so as to bring guilt on the people, then let him offer for his sin, which he hath sinned a young bullock without blemish unto Jehovah for his sin-offering. And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock before Jehovah. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put the blood upon the horns of the altar of sweet incense



before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of the burnt-offering, which is at the door of the tent of meeting, etc."<sup>1</sup>

### The ritual of the sin-offering.<sup>2</sup>

While it is true that the placular efficacy was conceived as inherent in all the varieties of sacrifice and offering, the later sacrificial system developed two new varieties of offering as special expiatory sacrifices: the sin-offering and the guilt-offering. They probably made their appearance in the dark days which preceded the fall of the Jewish state, although Ezekiel is the first to differentiate them by name from the older types of offering.<sup>3</sup>

Of the two, the sin-offering was much the more important. It was the prescribed medium for the expiation of two main classes of offences, viz. (1) sins committed in ignorance or by inadvertence. (2) cases of ceremonial defilement or uncleanness, concentrated in various ways in having no connection with sin as a breach of the moral law, such as the defilement of child-birth and of leprosy, the uncleanness of the altar, and the like. The special features in the ritual of the sin-offering by which it is distinguished from the ritual of the older animal sacrifices are these:

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<sup>1</sup>Lev. 4:1-12.

<sup>2</sup>See further Lev. 4:24-30; 9:8ff; Ex. 29:11-14; Num. 15:22-29.

<sup>3</sup>41:39; 42:13.



before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of the burnt-offering, which is at the door of the tent of meeting, etc."

### The ritual of the sin-offering.

While it is true that the placental efficacy was conceived as inherent in all the varieties of sacrifice and offering, the later sacrificial system developed two new varieties of offering as special expiatory sacrifices: the sin-offering and the guilt-offering. They probably made their appearance in the dark days which preceded the fall of the Jewish state, although Ezekiel is the first to differentiate them by name from the other types of offering.

Of the two, the sin-offering was much the more important. It was the prescribed means for the expiation of two main classes of offences, viz. (1) sins committed in ignorance or by inadvertence, (2) cases of ceremonial defilement or uncleanness. It was distinguished in various ways in having no connection with the breach of the moral law, such as the defilement of child-birth and of leprosy, the uncleanness of the altar, and the like. The special features in the ritual of the sin-offering by which it is distinguished from the ritual of the other animal sacrifices are:

These:

1. Lev. 4:1-11.
2. The offering was to be made by the high priest.
3. Lev. 4:12.



The victim varies according to the rank of the offender in the theocratic community, and the application of the blood, as the medium of expiation, varies in intensity on the same principle. The underlying idea of this graduated scale of atonement is found in the characteristic priestly view of sin as uncleanness; the "sins" above enumerated, even the "sin" of a woman in her discharge of the (to us holy) function of motherhood, were viewed as not only defiling in themselves, but as sources of further impurity and defilement for the whole community. The higher the theocratic rank of the offender, the greater, according to the antique and now resuscitated conception of the contagion both of holiness and uncleanness, was his power of contamination to "bring guilt upon the people", and the more potent therefore the cathartic required for his purification.<sup>1</sup>

"If any one shall sin unwittingly:" The original of the last word is a technical term "bishgagah" of the P, and denotes sins committed in ignorance or by inadvertence,<sup>2</sup> as opposed to sins committed "with an high hand",<sup>3</sup> that is, in wilful defiance of the Divine law. For such sins no sacrifice could make expiation.<sup>4</sup> Moreover, in the sphere of morals only unwitting sins are contemplated, for these are the only offences of which the holy people of the priestly ideal would be guilty.

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<sup>1</sup>A.R.S.Kennedy, op.cit. p.47.

<sup>2</sup>Num. 15:24-29.

<sup>3</sup>Ibid. 30f.

<sup>4</sup>Lev. 16:21.



The victim was according to the rank of the offender  
in the theocratic community, and the application of the word  
as the medium of expiation, varied in intensity on the same  
principle. The underlying idea of this predated mode of atonement  
is found in the characteristic priestly view of sin as  
unconscious; the "sin" above enumerated, even the "sin" of a  
woman in her discharge of her (to us holy) function of mother-  
hood, were viewed as not only falling in themselves, but as  
sources of further impurity and detriment for the whole com-  
munity. The higher the theocratic rank of the offender, the  
greater, according to the expiation and now re-enacted concep-  
tion of the conception both of holiness and unconsciousness, was his  
power of contamination to "bring guilt upon the people", and  
the more potent therefore the sacrifice required for his puri-  
fication.

"It was one small sin unwittingly." The original of  
the last word is a technical term "bliss" of the P. and  
denotes sin committed in ignorance or by inadvertence,<sup>2</sup> as  
opposed to sin committed "with an evil hand,"<sup>3</sup> that is, in  
willful defiance of the Divine law. "For such sin he shall  
make expiation." Moreover, in the sphere of holiness  
only unwitting sins are contemplated, for these are the only  
offenses of which the holy people of the priestly Israel would  
be guilty.

J. H. Kennedy, Esq., N.Y.  
Nov. 15:11.  
Nov. 15:11.  
Nov. 15:11.



(b) The High Priest's Sin-offering.

Four varieties of sin-offering are prescribed,<sup>1</sup> two of which are sin-offerings of the first grade, and two of the second. The former class includes the sacrifice for the High Priest (verses 3 to 12), and that for the community as a whole, in which the rank and file of the priesthood are included (verses 13 to 21); in the second grade fall the sin-offerings for a secular chief (verses 22 to 26), and for an ordinary layman (verses 27-35). The sin offerings of the first grade are distinguished from those of the second by the greater intensity of the blood ritual, as indicated above, and by the sacrosanct character of the flesh of the victim, as will be more fully explained further on.

The anointed priest: so the verses 5 and 16 and chapter 6:22 designate the High Priest, the theocratic head of the post-exilic community. Of the earlier strata of the Priest's Code, the High Priest alone receives "the consecration of the anointing oil of his God";<sup>2</sup> in the latest strata the whole body of the priesthood, "the sons of Aaron" receive this consecration.<sup>3</sup>

A sin-offering: Hebrew "hattat". The word in the original is that usually rendered "sin". The intensive stem of the root verb, however, is continually used in P in the private sense of the cleansing from defilement, to purify, to "un-sin" as in Leviticus 8:15: "Moses. . . . purified (lit. un-sinned)

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<sup>1</sup>Lev. 4:3ff.

<sup>2</sup>Lev. 8:12; Ex. 29:7.

<sup>3</sup>Ex. 28:41; 30:30; 40:15.



(2) The Fish Priest's air-offering.

Four varieties of air-offering are prescribed, two

of which are air-offerings of the first grade, and two of the second. The former are intended for the Fish Priest (verses 2 to 12), and the latter for the community as a whole.

In which the word and title of the priestesses are included (verses 13 to 21); in the second grade (all the air-offerings for a regular chief (verses 22 to 28), and for an ordinary (verses 29 to 35). The air-offerings of the first grade are distinguished from those of the second by the greater intensity of the blood ritual, as indicated above, and by the somewhat character of the flesh of the victim, as will be more fully explained farther on.

The animal priest: as the verses 2 and 12 and chapter 5:22 designate the Fish Priest, the characteristic of the post-exilic community. Of the earlier state of the Priest's God, the Fish Priest alone receives "the consecration of the anointing oil of his God"; in the latest state the whole body of the priesthood, "the sons of Aaron" receive this consecration.

A air-offering: Hebrew "holia". The word in the original is that usually rendered "sin". The intensive stem of the root verb, however, is occasionally used in the private sense of the abstract from attainment, to purity, to "un-sin" as in Leviticus 5:13: "Hosea . . . purified (lit. un-sinned)

Lev. 4:17.  
Lev. 5:11; Ex. 29:7.  
Ex. 28:41; 29:30; 40:13.



the altar".<sup>1</sup> As used to designate this new species of sacrifice, therefore, "hattat" seems primarily to express its efficacy as a medium of purification or purgation, a meaning which the word undoubtedly has.<sup>2</sup>

Sin, both moral and ceremonial - for, as was shown above, the two spheres are confused by the priestly writers - is conceived by the latter as belonging to the comprehensive category of uncleanness. It is a defilement effecting not only the individual, but, by its contagious potency, the whole community, and ipso facto interrupting the ideal relation of God to His people.

This idea of sin as something that can be washed away, like a physical stain, is really, like so much else in the priestly Codes, a survival of a primitive and widely spread conception common to many religions.<sup>3</sup> In short both etymology and comparative religion suggest that the literal sense of "hattat" is not sin-offering, but "un-sin"-offering, and its proper rendering, therefore, is "purification" or "purgation" offering.

(c) The "hattat" of the congregation.

"And if the whole congregation of Israel err, and the thing be hid in the eyes of the assembly, and they have done any of the things which Jehovah had commanded not to be done, and are guilty; when the sin wherein they have sinned is known,

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<sup>1</sup>See further Ps.51:7; Ez. 43:20.

<sup>2</sup>Num. 8:7; and 19:9,17.

<sup>3</sup>Farnell, The Evolution of Religion, Lect.III. The Ritual of Purification and the Conception of Purity.



the other. As used in the present context, the word "sin" means primarily to express the attitude of the individual or corporation, a meaning which the word undoubtedly has.<sup>2</sup>

Sin, both moral and ceremonial - for, as was shown above, the two spheres are contrasted by the priestly writers - is conveyed by the latter as belonging to the comprehensive category of ceremonialism. It is a deliberate offering not only the individual, but, by its ceremonial potency, the whole community, and thus expressing the ideal relation of God to His people.

This idea of sin as something that can be washed away, like a stained cloth, is really, like so much else in the priestly codes, a survival of a primitive and widely spread conception common to many religions.<sup>3</sup> In a part both etymology and comparative religion suggest that the literal sense of "sin" is not sin-offering, but "un-clean-offering, and its proper rendering, therefore, is "contamination" or "corruption".

(b) The "sin" of the corporation.  
And if the whole conception of Israel's sin, and the thing by which it is done in the assembly, and they have done any of the things which I have said concerning you to be done, and are guilty; when the sin which they have done is known,

<sup>2</sup> See further in 19:17; 20:17; 21:17; 22:17; 23:17; 24:17; 25:17; 26:17; 27:17; 28:17; 29:17; 30:17; 31:17; 32:17; 33:17; 34:17; 35:17; 36:17; 37:17; 38:17; 39:17; 40:17; 41:17; 42:17; 43:17; 44:17; 45:17; 46:17; 47:17; 48:17; 49:17; 50:17; 51:17; 52:17; 53:17; 54:17; 55:17; 56:17; 57:17; 58:17; 59:17; 60:17; 61:17; 62:17; 63:17; 64:17; 65:17; 66:17; 67:17; 68:17; 69:17; 70:17; 71:17; 72:17; 73:17; 74:17; 75:17; 76:17; 77:17; 78:17; 79:17; 80:17; 81:17; 82:17; 83:17; 84:17; 85:17; 86:17; 87:17; 88:17; 89:17; 90:17; 91:17; 92:17; 93:17; 94:17; 95:17; 96:17; 97:17; 98:17; 99:17; 100:17.

<sup>3</sup> See further in 19:17; 20:17; 21:17; 22:17; 23:17; 24:17; 25:17; 26:17; 27:17; 28:17; 29:17; 30:17; 31:17; 32:17; 33:17; 34:17; 35:17; 36:17; 37:17; 38:17; 39:17; 40:17; 41:17; 42:17; 43:17; 44:17; 45:17; 46:17; 47:17; 48:17; 49:17; 50:17; 51:17; 52:17; 53:17; 54:17; 55:17; 56:17; 57:17; 58:17; 59:17; 60:17; 61:17; 62:17; 63:17; 64:17; 65:17; 66:17; 67:17; 68:17; 69:17; 70:17; 71:17; 72:17; 73:17; 74:17; 75:17; 76:17; 77:17; 78:17; 79:17; 80:17; 81:17; 82:17; 83:17; 84:17; 85:17; 86:17; 87:17; 88:17; 89:17; 90:17; 91:17; 92:17; 93:17; 94:17; 95:17; 96:17; 97:17; 98:17; 99:17; 100:17.



then the assembly shall offer a young bullock for a sin-offering, and bring before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah. And the anointed priest shall bring of the blood of the bullock to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil. And he shall put the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. And all the fat thereof shall he take off from it, and burn it upon the altar. Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make an atonement for them, and they shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly.<sup>1</sup>

The sin-offering of the Congregation.

Congregation. . . . Assembly: The former is P's favorite designation of the theocratic community of Israel as a whole, but the latter is not unfrequently employed as here.<sup>2</sup> The ritual, however, is the same as in the case of the anointed priest.

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<sup>1</sup>Lev. 4:13-21.

<sup>2</sup>So for inst. in the verse 21, and Num.16:3 as a synonym.



from the assembly shall enter a young calf for a sin-offering,  
and bring before the tent of meeting. And the scapegoat of the  
congregation shall lay their hands upon the head of the bullock  
before Jehovah; and the bullock shall be killed before Jehovah.  
And the appointed priest shall bring of the blood of the bullock  
to the tent of meeting; and the priest shall dip his finger in  
the blood, and sprinkle it seven times before Jehovah, before  
the veil. And he shall put the blood upon the horns of the  
altar which is before Jehovah, that is in the tent of meeting;  
and all the blood shall be poured out at the base of the altar of  
burnt-offering, which is at the door of the tent of meeting.  
And all the fat thereof shall he take off from it, and burn it  
upon the altar. Thus shall he do with the bullock; as he did  
with the bullock of the sin-offering, so shall he do with this;  
and the priest shall make an atonement for him, and then shall  
he be forgiven. And he shall carry forth the bullock without the  
camp, and burn it as he burned the first bullock: it is the  
sin-offering for the assembly.

The sin-offering of the congregation.

Congregation. . . . Assembly: The Lord is his

favorite designation of the theocratic community of Israel as a  
whole, but the latter is not uniformly employed as here.  
The ritual, however, is the same as in the case of the appointed  
priest.

Lev. 4:13-15. . . .  
So for Lev. in the verses 13, and Lev. 15:1 as a synonym.



How may a whole nation become guilty of sin? There are many national sins of different kinds, and it may fall into them in different ways, according to its political constitution: most directly by the action of a popular Legislature passing a decree such as that of the Athenian assembly, condemning the whole of the Mitylean people to death<sup>1</sup>, or by approving an act of sacrilege;<sup>2</sup> indirectly, by any complicity in or condoning of a sin done in its name by its rulers. The ritual of the sin-offering is the same as in the case of the high priest. The elders of the congregation - according to the Targum of **Jonathan**, twelve in number - acting for the nation, lay their hands on the victim's head, by sprinkling it seven times before the Jehovah even before the veil; and putting some of the blood upon the horns of the altar which is before Jehovah, that is in the tabernacle of the congregation. It is added that he shall thus make an atonement, or cover of sin, for them, and it shall be forgiven them.

(d) The "hattat" of rulers and particular individuals.

"When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty. If his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before Jehovah: it is a sin-offering. And the priest

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<sup>1</sup>Thucyd., III, p. 36.

<sup>2</sup>Mal. 3:9.



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(d) The "Passover" of rulers and particular individuals.

"When a ruler sinneth, and doeth unrightfully any one of all the things which Jehovah his God hath commanded him to do, and is guilty. If his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before Jehovah: it is a sin-offering. And the priest

Leviticus, III, v. 35.  
2nd. 3:3.



shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and the blood thereof shall he pour out at the base of the altar of burnt-offering. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his sin, and he shall be forgiven."<sup>1</sup>

(2) Atonement and its meaning.

To atone, which now means "to make amends", originally meant "to set at one",<sup>2</sup> to reconcile persons at variance. Atonement, formerly "at onement", is in our English Bible accordingly a synonym of reconciliation. These, however, are not the ideas inherent in the Hebrew verb "kipper" here and elsewhere rendered "to make atonement". The original meaning of the root is still in dispute, but in the sacrificial terminology "kipper" has acquired a very special signification, for which there is no single equivalent in English.<sup>3</sup> Even the construction of the verb is altered, for whereas in the earlier extra-legal writers, when it is used in connection with sin, God is frequently the subject, in Ezekiel and P the subject is almost invariably the priest, and the verb is used as the summary expression for the performance by the priest of certain rites,<sup>4</sup> by which sin, viewed as uncleanness or defilement, is removed and the way opened for the sinner's forgiveness. The

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<sup>1</sup>Lev. 4:22-26.

<sup>2</sup>Acts 7:26

<sup>3</sup>A.R.S.Kennedy, "Leviticus" (New Century Bible Series) P.51.

<sup>4</sup>In Babylonian takpirtu, from the corresponding verb; see Zimmern, Die Keilinschriften und das Alte Testament 3rd ed. 603f.



shall take of the blood of the sin-offering with his finger,  
 and put it upon the horns of the altar of burnt-offering; and  
 the blood thereof shall he pour out at the base of the altar  
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<sup>1</sup> Lev. 4:25-26.  
<sup>2</sup> Lat. 7:26.  
<sup>3</sup> A. R. S. Kennedy, "Lustration" (New Century Bible Series) 2:21.  
<sup>4</sup> In Babylonian literature, from the corresponding verb; see  
 Zimmermann, Die Keilschrifttexte und das Alte Testament 3:25-26, 208f.



medium by which this removal of sin, "cancelling" would imply too ethical a conception of sin in this connection, is affected is sometimes said to be through the sacrificial victim,<sup>1</sup> but this is only in virtue of its blood, which is the real cathartic or expiatory medium, as expressly stated in the cardinal passage of the Levitical regulation.<sup>2</sup>

How, then, may this special connotation of "kipper" in the sacrificial terminology be adequately expressed in English? In the fairly numerous cases in which the rite is performed on behalf of an inanimate object, where the sin or defilement is, to our way of thinking, purely physical,<sup>3</sup> the old A.V. rendering "purge" seems fairly adequate,<sup>4</sup> where the command is given to "unsin and purge" (kipper) the altar, and verse 26 where, in the reverse order, it is to be purged and cleansed - (R.V., here, as elsewhere, "make atonement for"). In the case of persons, also, when the rite is said to "kipper" the sinner from his sin,<sup>5</sup> it is difficult not to think that the idea of "purging from" was clearly in the writer's mind. On the other hand, this rendering fails to do justice to the ethical moment in sin, even as defilement, viewed in its relation to the divine holiness. The expression we seem to require is one that is constantly associated by Greek and Roman writers with rites of purgation or purification, namely expiare,<sup>6</sup> to

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<sup>1</sup>As in 1:4.

<sup>2</sup>Lev. 17:11.

<sup>3</sup>As in Lev. 8:15; 14:53; 16:16.

<sup>4</sup>See e.g. Ezek. 43:20.

<sup>5</sup>Lev. 4:26; 5:6, 10.

<sup>6</sup>See Wissowa, Religion der Römer, p.327, note 4, where the following quotation is given from Servius, Aen. III, 279: "lustramur id est purgamur, ut Iovi sacra faciamus; aut certe 'lustramur Ivi' id est expiamur."



medium by which the removal of sin, "concealing" would imply  
 too almost a negation of sin in this connection, is effected  
 in some cases said to be through the sacrificial victim,<sup>1</sup> but  
 this is only in virtue of the blood, which is the real cathartic  
 or expiatory medium, as expressly stated in the canonical passage  
 of the Levitical legislation.<sup>2</sup>

Now, then, may this special conception of "sinners"  
 in the sacrificial terminology be adequately expressed in  
 English? In the latter numerous names in which the rite is  
 performed on behalf of an inanimate object, where the sin or  
 delinquency is, so our way of thinking, purely physical,<sup>3</sup> the  
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 command is given to "anoint and purge" (Xiphos) the altar, and  
 verse 36 where, in the reverse order, it is to be purged and  
 anointed - A.V., "anoint, as elsewhere, "make atonement for").  
 In the case of persons, also, when the rite is said to "sinners"  
 the sinners from the sin,<sup>5</sup> it is difficult not to think that the  
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 is one that is characteristically associated by Greek and Roman writers  
 with rites of purification or purification, namely expiare,<sup>6</sup> to

1. Lev. 1:14.  
 2. Lev. 17:11.  
 3. Lev. 1:16; 4:15; 14:30; 15:13; 15:28; 16:6; 16:16; 16:26; 17:1; 17:11; 17:15; 17:20; 17:25; 17:26; 17:27; 17:28; 17:29; 17:30; 17:31; 17:32; 17:33; 17:34; 17:35; 17:36; 17:37; 17:38; 17:39; 17:40; 17:41; 17:42; 17:43; 17:44; 17:45; 17:46; 17:47; 17:48; 17:49; 17:50; 17:51; 17:52; 17:53; 17:54; 17:55; 17:56; 17:57; 17:58; 17:59; 17:60; 17:61; 17:62; 17:63; 17:64; 17:65; 17:66; 17:67; 17:68; 17:69; 17:70; 17:71; 17:72; 17:73; 17:74; 17:75; 17:76; 17:77; 17:78; 17:79; 17:80; 17:81; 17:82; 17:83; 17:84; 17:85; 17:86; 17:87; 17:88; 17:89; 17:90; 17:91; 17:92; 17:93; 17:94; 17:95; 17:96; 17:97; 17:98; 17:99; 18:1; 18:2; 18:3; 18:4; 18:5; 18:6; 18:7; 18:8; 18:9; 18:10; 18:11; 18:12; 18:13; 18:14; 18:15; 18:16; 18:17; 18:18; 18:19; 18:20; 18:21; 18:22; 18:23; 18:24; 18:25; 18:26; 18:27; 18:28; 18:29; 18:30; 18:31; 18:32; 18:33; 18:34; 18:35; 18:36; 18:37; 18:38; 18:39; 18:40; 18:41; 18:42; 18:43; 18:44; 18:45; 18:46; 18:47; 18:48; 18:49; 18:50; 18:51; 18:52; 18:53; 18:54; 18:55; 18:56; 18:57; 18:58; 18:59; 18:60; 18:61; 18:62; 18:63; 18:64; 18:65; 18:66; 18:67; 18:68; 18:69; 18:70; 18:71; 18:72; 18:73; 18:74; 18:75; 18:76; 18:77; 18:78; 18:79; 18:80; 18:81; 18:82; 18:83; 18:84; 18:85; 18:86; 18:87; 18:88; 18:89; 18:90; 18:91; 18:92; 18:93; 18:94; 18:95; 18:96; 18:97; 18:98; 18:99; 19:1; 19:2; 19:3; 19:4; 19:5; 19:6; 19:7; 19:8; 19:9; 19:10; 19:11; 19:12; 19:13; 19:14; 19:15; 19:16; 19:17; 19:18; 19:19; 19:20; 19:21; 19:22; 19:23; 19:24; 19:25; 19:26; 19:27; 19:28; 19:29; 19:30; 19:31; 19:32; 19:33; 19:34; 19:35; 19:36; 19:37; 19:38; 19:39; 19:40; 19:41; 19:42; 19:43; 19:44; 19:45; 19:46; 19:47; 19:48; 19:49; 19:50; 19:51; 19:52; 19:53; 19:54; 19:55; 19:56; 19:57; 19:58; 19:59; 19:60; 19:61; 19:62; 19:63; 19:64; 19:65; 19:66; 19:67; 19:68; 19:69; 19:70; 19:71; 19:72; 19:73; 19:74; 19:75; 19:76; 19:77; 19:78; 19:79; 19:80; 19:81; 19:82; 19:83; 19:84; 19:85; 19:86; 19:87; 19:88; 19:89; 19:90; 19:91; 19:92; 19:93; 19:94; 19:95; 19:96; 19:97; 19:98; 19:99; 20:1; 20:2; 20:3; 20:4; 20:5; 20:6; 20:7; 20:8; 20:9; 20:10; 20:11; 20:12; 20:13; 20:14; 20:15; 20:16; 20:17; 20:18; 20:19; 20:20; 20:21; 20:22; 20:23; 20:24; 20:25; 20:26; 20:27; 20:28; 20:29; 20:30; 20:31; 20:32; 20:33; 20:34; 20:35; 20:36; 20:37; 20:38; 20:39; 20:40; 20:41; 20:42; 20:43; 20:44; 20:45; 20:46; 20:47; 20:48; 20:49; 20:50; 20:51; 20:52; 20:53; 20:54; 20:55; 20:56; 20:57; 20:58; 20:59; 20:60; 20:61; 20:62; 20:63; 20:64; 20:65; 20:66; 20:67; 20:68; 20:69; 20:70; 20:71; 20:72; 20:73; 20:74; 20:75; 20:76; 20:77; 20:78; 20:79; 20:80; 20:81; 20:82; 20:83; 20:84; 20:85; 20:86; 20:87; 20:88; 20:89; 20:90; 20:91; 20:92; 20:93; 20:94; 20:95; 20:96; 20:97; 20:98; 20:99; 21:1; 21:2; 21:3; 21:4; 21:5; 21:6; 21:7; 21:8; 21:9; 21:10; 21:11; 21:12; 21:13; 21:14; 21:15; 21:16; 21:17; 21:18; 21:19; 21:20; 21:21; 21:22; 21:23; 21:24; 21:25; 21:26; 21:27; 21:28; 21:29; 21:30; 21:31; 21:32; 21:33; 21:34; 21:35; 21:36; 21:37; 21:38; 21:39; 21:40; 21:41; 21:42; 21:43; 21:44; 21:45; 21:46; 21:47; 21:48; 21:49; 21:50; 21:51; 21:52; 21:53; 21:54; 21:55; 21:56; 21:57; 21:58; 21:59; 21:60; 21:61; 21:62; 21:63; 21:64; 21:65; 21:66; 21:67; 21:68; 21:69; 21:70; 21:71; 21:72; 21:73; 21:74; 21:75; 21:76; 21:77; 21:78; 21:79; 21:80; 21:81; 21:82; 21:83; 21:84; 21:85; 21:86; 21:87; 21:88; 21:89; 21:90; 21:91; 21:92; 21:93; 21:94; 21:95; 21:96; 21:97; 21:98; 21:99; 22:1; 22:2; 22:3; 22:4; 22:5; 22:6; 22:7; 22:8; 22:9; 22:10; 22:11; 22:12; 22:13; 22:14; 22:15; 22:16; 22:17; 22:18; 22:19; 22:20; 22:21; 22:22; 22:23; 22:24; 22:25; 22:26; 22:27; 22:28; 22:29; 22:30; 22:31; 22:32; 22:33; 22:34; 22:35; 22:36; 22:37; 22:38; 22:39; 22:40; 22:41; 22:42; 22:43; 22:44; 22:45; 22:46; 22:47; 22:48; 22:49; 22:50; 22:51; 22:52; 22:53; 22:54; 22:55; 22:56; 22:57; 22:58; 22:59; 22:60; 22:61; 22:62; 22:63; 22:64; 22:65; 22:66; 22:67; 22:68; 22:69; 22:70; 22:71; 22:72; 22:73; 22:74; 22:75; 22:76; 22:77; 22:78; 22:79; 22:80; 22:81; 22:82; 22:83; 22:84; 22:85; 22:86; 22:87; 22:88; 22:89; 22:90; 22:91; 22:92; 22:93; 22:94; 22:95; 22:96; 22:97; 22:98; 22:99; 23:1; 23:2; 23:3; 23:4; 23:5; 23:6; 23:7; 23:8; 23:9; 23:10; 23:11; 23:12; 23:13; 23:14; 23:15; 23:16; 23:17; 23:18; 23:19; 23:20; 23:21; 23:22; 23:23; 23:24; 23:25; 23:26; 23:27; 23:28; 23:29; 23:30; 23:31; 23:32; 23:33; 23:34; 23:35; 23:36; 23:37; 23:38; 23:39; 23:40; 23:41; 23:42; 23:43; 23:44; 23:45; 23:46; 23:47; 23:48; 23:49; 23:50; 23:51; 23:52; 23:53; 23:54; 23:55; 23:56; 23:57; 23:58; 23:59; 23:60; 23:61; 23:62; 23:63; 23:64; 23:65; 23:66; 23:67; 23:68; 23:69; 23:70; 23:71; 23:72; 23:73; 23:74; 23:75; 23:76; 23:77; 23:78; 23:79; 23:80; 23:81; 23:82; 23:83; 23:84; 23:85; 23:86; 23:87; 23:88; 23:89; 23:90; 23:91; 23:92; 23:93; 23:94; 23:95; 23:96; 23:97; 23:98; 23:99; 24:1; 24:2; 24:3; 24:4; 24:5; 24:6; 24:7; 24:8; 24:9; 24:10; 24:11; 24:12; 24:13; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:20; 24:21; 24:22; 24:23; 24:24; 24:25; 24:26; 24:27; 24:28; 24:29; 24:30; 24:31; 24:32; 24:33; 24:34; 24:35; 24:36; 24:37; 24:38; 24:39; 24:40; 24:41; 24:42; 24:43; 24:44; 24:45; 24:46; 24:47; 24:48; 24:49; 24:50; 24:51; 24:52; 24:53; 24:54; 24:55; 24:56; 24:57; 24:58; 24:59; 24:60; 24:61; 24:62; 24:63; 24:64; 24:65; 24:66; 24:67; 24:68; 24:69; 24:70; 24:71; 24:72; 24:73; 24:74; 24:75; 24:76; 24:77; 24:78; 24:79; 24:80; 24:81; 24:82; 24:83; 24:84; 24:85; 24:86; 24:87; 24:88; 24:89; 24:90; 24:91; 24:92; 24:93; 24:94; 24:95; 24:96; 24:97; 24:98; 24:99; 25:1; 25:2; 25:3; 25:4; 25:5; 25:6; 25:7; 25:8; 25:9; 25:10; 25:11; 25:12; 25:13; 25:14; 25:15; 25:16; 25:17; 25:18; 25:19; 25:20; 25:21; 25:22; 25:23; 25:24; 25:25; 25:26; 25:27; 25:28; 25:29; 25:30; 25:31; 25:32; 25:33; 25:34; 25:35; 25:36; 25:37; 25:38; 25:39; 25:40; 25:41; 25:42; 25:43; 25:44; 25:45; 25:46; 25:47; 25:48; 25:49; 25:50; 25:51; 25:52; 25:53; 25:54; 25:55; 25:56; 25:57; 25:58; 25:59; 25:60; 25:61; 25:62; 25:63; 25:64; 25:65; 25:66; 25:67; 25:68; 25:69; 25:70; 25:71; 25:72; 25:73; 25:74; 25:75; 25:76; 25:77; 25:78; 25:79; 25:80; 25:81; 25:82; 25:83; 25:84; 25:85; 25:86; 25:87; 25:88; 25:89; 25:90; 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expiate, make expiation for.

The revisers have introduced "to make expiation for" as the rendering of "kipper" in two passages in the Pentateuch<sup>1</sup> and in both cases "the land" is the object; and elsewhere in their margins. Strictly speaking, it is the blood of the sacrifice that "makes expiation"; the priest performs the rite of expiation on behalf of the sinner; but the latter is too cumbrous, and the shorter, though less accurate, expression may, in the writer's opinion, be accepted as, on the whole, the most adequate rendering of this much discussed term. "To make propitiation for" is also from the special significance of the word in P; still further is "to make atonement for" in the sense of reconciliation. "To make expiation for" has the advantage of being more applicable than these alternatives to material objects, since a uniform rendering is after all desirable.<sup>2</sup> "And they shall be forgiven": - The performance of the rite of expiation ensures the pardon of the sinner, but the sequence is properly one of time, not of cause and effect; for the real ground of the forgiveness is the free grace of God who revealed himself as "a God full of compassion and gracious and plenteous in mercy, forgiving iniquity and transgression".<sup>3</sup> The sacrifice, in virtue of the cleansing and "un-sinning" efficacy of the blood, in particular, merely removes the barrier to the action of the divine grace. "None of the prophets, not even Ezekiel, refers to animal sacrifice as the means of atonement

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<sup>1</sup>Num. 35:33; and Deut. 32:43.

<sup>2</sup>See the meaning of kipper in Driver's article, Propitiation in Hasting's Bible Dictionary, IV, 128-132., and A. B. Davidson, Theology of the Old Testament, p.327f., 348ff.

<sup>3</sup>Ex. 34:6; Num. 19:18.



The two terms have introduced "to make expression for"

as the rendering of "Kippen" in the passage in the Testament

and in both cases "the lack" is the object; and elsewhere in

their meaning. But this is not the case of the

expression that "makes expression"; the phrase performs the role

of expression on behalf of the subject; but the latter is too

obvious, and the other, though less accurate, expression

may, in the writer's opinion, be accepted as, on the whole,

the most adequate rendering of this much discussed term. "To

make expression for" is also true the special significance

of the word in 1: still further is "to make expression for" in

the sense of recognition. "To make expression for" has the

advantage of being more applicable than these all too

general objects, since a wider rendering is after all desirable.

"and they shall be forgiven": - The performance of the role of

expression enables the person of the subject, but the response is

properly one of time, not of cause and effect; for the real

ground of the forgiveness is the free grace of God who revealed

himself as "a God full of compassion and gracious and pitiful"

in mercy, forgiving iniquity and transgression." The second-

time, in virtue of the cleansing and "an-annihilation" efficacy of

the blood, is particularly, merely removes the barrier to the

action of the divine grace. "Love of the prophets, not even

Isaiah, refers to actual annihilation as the means of atonement

Isaiah. 53:10; and John. 1:29.

Isaiah the meaning of blood is given in Greek, *Expiation*

in *Isaiah's Bible Dictionary*, IV, 128-129, and A. S. Merrill

and *Isaiah's Bible Dictionary*, 1:287, 1:288.

Isa. 53:10; and John. 1:29.



for the sins of the people; God forgives by His grace and mercy alone."<sup>1</sup> In the Babylonian ritual, the verb corresponding to that here rendered "forgiven" is frequently found associated, as here, with kuppuru, with the meaning "to sprinkle" with the sacrificial blood.<sup>2</sup>

The sin-offering of the secular deeds of the community.<sup>3</sup> This and the following (verses 27ff) form the sin-offerings of second and lower grade, distinguished from those of the first grade by the following features: (1) the blood is not brought within the sanctuary; (2) the victim is of less value, a goat or a lamb, and its flesh is eaten by the priests; (3) the officiating priest is one of the ordinary priesthood.

(3) The ritual of "hattat" for the sin of a ruler.

The ruler is the head of a tribe or of a division of a tribe.<sup>4</sup> The ritual for the ruler differs from that of the high priest and for the whole congregation in several particulars. The victim is not a bullock but a shaggy one of the goats, not a kid of the goats, i.e., and hairy he-goat. There is no mention of sprinkling the blood seven times before the veil, but by smearing with the finger upon the horns of the altar of burnt-offering instead of the altar of incense.<sup>5</sup> It is to be observed, moreover, that nothing is said in this or the following case about burning the flesh and skin of the animal without the camp.

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<sup>1</sup>Davidson, Theology of the Old Testament, p. 330.

<sup>2</sup>Zimmern, op.cit. p.602.

<sup>3</sup>Lev. 4:22-26.

<sup>4</sup>Num. 3:24, 30, 35.

<sup>5</sup>Lev. 4:25.



for the sake of the people; and therefore by His grace and  
 mercy alone." In the Babylonian Talmud, the verb denotes  
 according to that text rendered "to be" is frequently found  
 associated, as here, with hagadol, with the meaning "to exalt"  
 with the infinitive hagadol.

The significance of the singular usage of the word hagadol  
 here and the following (verse 27) from the mid-portion of  
 second and lower grades, distinguished from that of the first  
 grade by the following features: (1) the word is not brought  
 within the category; (2) the word is of less value, as seen  
 on a lamp, and the word is used by the priest; (3) the of-  
 ficial priest is one of the ordinary priesthood.

(4) The ritual of "hagadol" for the sake of a victim.  
 The altar is the head of a tribe or of a division of a  
 tribe. The ritual for the altar differs from that of the high  
 priest and for the whole congregation in several particulars.  
 The victim is not a bull, but a sheep and of the goats, and  
 a kid of the goats, i.e., and hairy he-goats. There is no mention  
 of sprinkling the blood seven times before the veil, but by  
 anointing with the finger upon the horns of the altar of burnt-  
 offering instead of the altar of incense. It is to be observed,  
 moreover, that nothing is said in this or the following verse  
 about burning the flesh and skin of the animal without the camp.

Leviticus, Chapter of the Old Testament, v. 25.  
Leviticus, 27:21, 28:25.  
Leviticus, 28:25, 29:25.  
Leviticus, 29:25, 30:25.  
Leviticus, 30:25, 31:25.



For the prohibition in 6:30 we may infer that sin offerings of this kind, whose blood was not brought into the holy place, might be eaten by the priests, and from the incident related in 10:16-20 we should infer that this was expected of the priests. The shaggy goat is mentioned as the animal sacrificed as the sin-offering for the princes of the tribes.<sup>1</sup> It is interesting to note that in the background of P (Pg) the inferior blood-rite here prescribed is sufficient for the High Priest's sin-offering<sup>2</sup> another indication, when compared with verses 6, 7 above, of the gradual development of the ritual and of the later date of this chapter, which belongs to Ps.

"As concerning his sin": lit. "from his sin", is a different proposition from that rendered "as touching" in verse 35. The meaning of the original may be thus expressed: "the priest shall perform the rites of expiation on his behalf, and he shall be purged from his sin, and so made capable of receiving, as he shall receive, the Divine forgiveness."<sup>3</sup>

(4) The sacred character of the "hattat".

"And the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil. And he shall put of the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offer-

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<sup>1</sup>Num. 7:; 16:9,15; 23:19; Num. 9:3,15.

<sup>2</sup>Ex. 29:12; Lev. 8:15.

<sup>3</sup>Lev. 4:26. A.R.S. Kennedy, New.Century Bible, p.54.



For the prohibition in 6:10 we may note that the offering of  
this kind, whose blood was not brought into the holy place,  
might be seen by the priests, and from the incident related  
in 10:15-17 we should infer that this was expected of the priests.  
The offering food is mentioned in the ritual prescribed in the  
offering for the priests of the temple. It is interesting to  
note that in the background of 1 (17) the interior blood-rite  
here prescribed is sufficient for the High Priest's sin-offering.  
Another indication, when compared with verses 7 above, of the  
gradual development of the ritual and of the later date of this  
chapter, which belongs to 18.

"As concerning his sin": 11. "For his sin", in a rit-  
terant proposition from that rendered "as touching" in verse 12.  
The meaning of the original may be thus expressed: "The priest  
shall perform the rites of expiation on his behalf, and he shall  
be purged from his sin, and as made capable of receiving, so he  
shall receive, the Divine forgiveness."

(12) The sacred character of the "fatness".  
"And the priest shall dip his finger in the blood, and  
sprinkle it seven times before Jehovah, before the veil. And  
he shall put of the blood upon the horns of the altar which is  
before Jehovah, that is in the tent of meeting; and all the  
fatted shall be put out at the base of the altar of burnt-offer-

<sup>1</sup> Num. 7: 10:14; 28:12; Num. 9:1, 16.  
<sup>2</sup> Lev. 23:12; Lev. 23:15.  
<sup>3</sup> Lev. 23:12; Lev. 23:15; Num. 9:1, 16.



ing, which is at the door of the tent of meeting. And all of the fat thereof shall he take off from it, and burn it upon the altar. Thus shall he do with the bullock, as he did with the bullock of the sin-offering, so shall he do with this; and the priest, shall make atonement for them, and they shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly."<sup>1</sup>

In the previous passage it has been ordered that the priest is to kill the victim of "hattat" the same way as in the burnt-offering before Jehovah. "That part which does not burn of the victim is sacred and it may be eaten in the holy place of the sanctuary by the priests with exclusion of their families. Everything that will be touched by the flesh, will be consecrated. For instance, if the blood stains the clothing, the maculated spot must be washed in the sacred place of the sanctuary."<sup>2</sup>

If this meat is cooked and placed in a basin, one must first wash it in sufficient water, then the basin must be broken to pieces. Furthermore, if the blood has been brought into the assigned place in order to make the propitiation in the sanctuary, the victim must not be eaten, but must be consumed entirely by the fire.

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<sup>1</sup>Lev. 6: 17-21.

<sup>2</sup>R. Dussaud, Les Origines Cananeenes Du Sacrifice Israelite, p. 124.



ing, which is at the door of the court of justice. And all of  
the the priest shall he take out from it, and burn it upon the  
altar. Then shall he do with the bullock, as he did with the  
bullock at the sin-offering, as shall he do with this; and the  
priest shall make atonement for them, and then shall he for-  
give. And he shall carry forth the bullock without the camp,  
and burn it as he burned the first bullock: it is the sin-  
offering for the assembly." 1

In the previous passage it has been ordered that the  
priest is to kill the victim of "hewer" the same way as in the  
hewer-offering before Jehovah. "That part which does not burn  
of the victim is sacred and it may be eaten in the holy place  
of the sanctuary by the priest with exclusion of their families.  
Everything that will be touched by the flesh, will be conse-  
crated. For instance, if the blood stains the clothing, the  
underneath spot must be washed in the sacred place of the sanc-  
tuary." 2

If this meat is cooked and placed in a basin, one must  
first wash it in sufficient water, then the basin must be broken  
to pieces. Furthermore, if the blood has been brought into the  
sanctuary place in order to make the propitiation in the sanc-  
tuary, the victim must not be eaten, but must be consumed entirely  
by the fire.

Lev. 16: 17-22.  
2. Deuter. 12: 13-14.  
p. 124.



E. THE EXPIATORY SACRIFICE OR GUILT-OFFERING, "ASHAM".

(1) The characteristics of asham.

"And Jehovah spake unto Moses, saying, If any one commit a trespass, and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by sheckels, after the shekel of the sanctuary, for a trespass-offering: and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and shall be forgiven.

"And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven. It is trespass-offering: he is certainly guilty before Jehovah."<sup>1</sup>

(2) The law of the guilt-offering.

The second of the piacular sacrifices is termed the asham, the guilt- or trespass-offering. In the earlier literature asham denotes a gift,<sup>2</sup> or money payment,<sup>3</sup> by which, in addition to restitution, it was sought to make amends for the wrong

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<sup>1</sup>Lev. 5:14-19.

<sup>2</sup>I Sam. 6:3f.

<sup>3</sup>II Kings 12:16f.







committed. There is lack of consistency in the attitude of the various priestly legislators to this piaculum. The leper's built-offering,<sup>1</sup> for example, is distinguishable from any ordinary sin-offering. In the cardinal passage now before us, however, the guilt-offering is plainly prescribed for offences involving misappropriation of the property of another,<sup>2</sup> especially the sacred dues, "the holy things of the Lord".<sup>3</sup> Its characteristic feature is the restitution of the property or dues withheld, together with a fine amounting to one-fifth of its value as compensation for the loss sustained. The ritual of the sacrifice is more fully given in 7:1-7, where the points of divergence from the ritual of the ordinary sin-offering will be noted.

The guilt-offering was a ram without blemish whose value was fixed by Moses as the magistrate, thy estimation (ver.15); but possibly the priest,<sup>4</sup> the estimation being made in silver by shekels, after the shekel of the sanctuary (which was unknown at the time of Moses), i.e. perhaps the exact or official shekel which was always used in the temple. The translation in the Polychrome Bible makes this employment of the term shekels to indicate a minimum value, and mean "two shekels at least".

The verses 17-19 hardly describe a distinct case requirement but are introduced in order to note with special emphasis that sins of the foregoing order, even though committed

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<sup>1</sup>Lev. 14:12ff.

<sup>2</sup>Lev. 6:2.

<sup>3</sup>Lev. 5:15.

<sup>4</sup>Lev. 27:12.



... There is lack of homogeneity in the attitude of  
the various primary levels as to this question. The paper's  
... for example, is characteristically more  
... In the context of the paper, the attitude  
... however, the attitude is clearly expressed in the  
... of the property of another, "spec-  
... the paper, "the paper of the paper," the  
... is the realization of the property or  
... together with the attitude to one of the  
... The attitude of  
... the attitude is more fully given in 17-18, where the  
... of divergence from the attitude of the ordinary  
... is noted.

The attitude is a more without distinction whose value  
was first by those in the attitude, the attitude (verbal);  
... the attitude, the attitude being more in  
... after the attitude of the attitude, which was  
... at the time of the attitude, i.e. perhaps the extent of official  
... which was always used in the attitude. The translation in the  
... this attitude is the attitude to  
... and more "two attitude as is."

The verses 17-18 clearly describe a distinct case to-  
... but are introduced in order to note with special em-  
... of the attitude, even though admitted

17-18: 17-18  
17-18: 17-18  
17-18: 17-18  
17-18: 17-18  
17-18: 17-18



in ignorance of Jehovah's requirement, incur guilt. This is indicated by the unique double conditional with which the clause is introduced: "And even if a soul sin" - lit. "and if a soul sin." The sin is described in the most general terms - just such terms indeed as are used in 4:27 - in order to reverse the emphasis for the succeeding statement, which is the only important statement in the paragraph, viz., that though the person transgressed a commandment and knew it not, yet is he guilty, and must bring a ram to the priest. But that is a guilt-offering case, and so different from that in ch. 4:27, is taken for granted.

In Chapter 6:1-7 there is an additional clause of the guilt-offering. The offenses are described in detail, which seems to constitute the second, or alternative case requirement of guilt-offering; the first (5:14-19) being treachery of a breach of faith in the holy things of Jehovah, while this is a breach of faith against Jehovah exemplified in wronging one's neighbor. The identification of men's rights with Jehovah's rights is to be noted. The details cited as examples are: false dealing in the matter of deposit, or a pledge, or of robbery, or if one has oppressed his neighbor or found his lost property and deals falsely and swears to a lie. It seems as if these acts of violence and treachery were passing beyond the limit of those sins of error and short-sightedness for which the system of sin and guilt-offerings was provided, and were approaching perilously near to those high-handed offenses for which there could be no expiation. In estimating the magnitude



In paragraph 2 of the report, it is stated that the  
intended by the various possible conditions which the  
clause is introduced: "and even in a case like this" - and it  
is stated that the clause is described in the report under the  
last word "and" and is used in 4:17 - in order to reverse  
the emphasis for the preceding statement, which is the only  
important statement in the paragraph, viz., that though the  
report contains a statement and that it is not, but it is  
only, and must bring a new to the point. But that is a  
self-evident case, and no different from that in 4:17,  
is stated for example.

In paragraph 4:1-7 there is an additional clause of the  
self-evident. The sentence is described in detail, which  
seems to contradict the second, or alternative case requirement  
of self-evident; the first (4:1-12) being necessary of a  
branch of faith in the holy things of Jehovah, while this is a  
branch of faith against Jehovah exemplified in various and  
manner. The illustration of man's rights with Jehovah's  
rights is to be noted. The details cited as examples are:  
false dealing in the matter of deposit, or a pledge, or of rob-  
bery, or if one has oppressed his neighbor or found his lost  
property and dealt falsely and sworn to a lie. It seems as if  
these acts of violence and treachery were passing beyond the  
limit of those sins of error and short-sightedness for which  
the system of sin and self-evident was provided, and were  
characteristic positively more to those high-handed offenses for  
which there could be no expiation. In summarizing the material



of these offences, however, something depends on our view of the relation of the sin to prevalent habits of thought. Men graduate the relative enormity of sins by different scales according to the social conditions and the mental habits, and consciousness of the inner moral forms of life, in which they have been brought up. What is a weakness, a yielding to overwhelming temptation, in one epoch or state of society seems like the most deliberate and high-handed undermining of the very foundations of order in another. With modern Occidental people, shaped with their mental structure by the long education of a commercialism the very foundation of whose large operation must be faith between men, such crimes as treachery with violence and false concealment of another's property seems so deliberate and determined that no temptation can be conceived strong enough to excuse them. But to the Oriental, not so schooled to the importance of the commercial virtues, the temptation of avarice is more violent, and concealment and deceit are more of the nature of weaknesses. In the Book of Proverbs the invitation of the dissolute to the young man to "have a good time" - the snare by which the feet of unwary youth are entangled - is described as a temptation not to the drowning of sorrow in the flowing bowl, but to a life of freebootery and treacherous violence.<sup>1</sup>

The offences here described are all matters in which the extent of the wrong can really be estimated; and the commandment is that full restoration of property shall be made to

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<sup>1</sup> Prov. 1:10-16.



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Proverbs the invitation of the prostitute to the young man to  
"have a good time" - the snare by which the foot of luxury  
youth are entangled - is described as a temptation not to the  
drawing of a rope in the flicking hand, but as a life of free-  
dom and treacherous violence.

The offences here described are all matters in which  
the extent of the wrong can really be estimated; and the de-  
mand is that full restoration of property should be made to



the one to whom it belongs with the addition of the fifth, and then the ram shall be offered for the guilt-offering as before. In Numbers<sup>1</sup> it is provided in addition that in case the person to whom restitution is due be dead and have no next of kin to perform the part of Goel, the money shall revert to the sanctuary.

(3) The asham in case succession.

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, so as to trespass against Jehovah, and that soul shall be guilty; then he shall confess his sin which he hath done: and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto Jehovah shall be the priest's; besides the ram of the atonement, whereby atonement shall be made for him. And every heave-offering of all the holy things of the children of Israel, which they present unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.<sup>2</sup>

This is the law of compensation for fraud in case the injured person is dead and has no next of kin. This passage is a repetition and supplement to the regulation with regard to the guilt-offering given in Lev. 5:14-6:7. The sin contemplated is a breach of faith with regard to the holy things of Jehovah,

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<sup>1</sup> Num. 5:5-10.

<sup>2</sup> Num. 5:5-10.







or some false dealing with one's neighbor regarding a deposit or pledge, or some matter of robbery or oppression, perhaps in keeping back wages or lost property found - all of this is regarded as primarily a ma'al, or breach of faith against Jehovah. The original regulation is repeated, viz., that the person is to restore the value, with the addition of a fifth, to the person wronged. The supplementary regulation is, that in case the wronged person, who is supposed to be dead, has no go'el, or nearest of kin, who may receive the restitution, this shall go to the priest, in addition to the ram, which was the uniformly required victim for the guilt-offering. Such a regulation as this was needed to present the important disciplinary practice of making restitution from lapsing in case there was no obvious person to make the claim. At the same time it is a regulation which would not very naturally be made along with the original draft of the law, but the rather rare case had arisen of an unsatisfied claimant dying without any go'el. It seems, therefore, an instance of case law arising after the main precept had been in actual operation and its defects discovered.

Ver. 9 and 10 also seem to reflect a condition of carelessness or reluctance on the part of the people to maintain a rigid and abundant faithfulness with regard to the terumoth, or heavy offerings, which were the perquisite of the priests - a condition which the legislation sought to meet by impressing the people that this offering was not a mere gratuity to the priest, but a property right, the withholding of which would be a breach of faith. In ver. 10 the pronoun his means the



or some false dealing with one's neighbor regarding a deposit  
or pledge, or some matter of robbery or oppression, perhaps in  
keeping such cases or lost property found - all of this is re-  
garded as primarily a legal, or at least of legal character, devoted  
The original regulation is repeated, viz., that the person is  
to restore the value, with the addition of a fifth, in the per-  
son's property. The supplementary regulation is, that in case the  
wronged person, who is supposed to be dead, has no heir, or  
nearest of kin, and may receive the restitution, this shall go to  
the priest. In addition to the law, which was the uniformly re-  
gulated justice for the public-officers. Such a regulation as this  
was needed to prevent the important dissipation of  
making restitution from leaving in case there was no person per-  
son to make the claim. At the same time it is a regulation which  
would not very naturally be made along with the original draft  
of the law, but the rather more or less nature of an amendment  
that element being without any legal, it seems, therefore,  
an instance of case law arising after the main principle had been  
in actual operation and its defects discovered.

Ver. 9 and 10 also seem to reflect a condition of case-  
lawness or reference on the part of the people to maintain a  
right and abundant faithfulness with regard to the property,  
or heavy offense, which were the principle of the person -  
a condition which the legislator sought to meet by imposing  
the people that this offering was not a mere penalty to the  
priest, but a property right, the withholding of which would  
be a breach of faith. In ver. 10 the person is made the



priest's.<sup>1</sup>

(4) Analogies in the ritual of the asham and hattat.

"And this is the law of the trespass-offering: it is most holy. In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall be sprinkled upon the altar round about. And he shall offer of it all the fat thereof: the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away; and the priest shall burn them upon the altar for an offering made by fire unto Jehovah: it is a trespass-offering. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy. As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it."<sup>2</sup>

Ritual of the guilt-offering.

The section devoted to the guilt-offering,<sup>3</sup> only defined the cases in which the guilt offering was required, and specified that the victim in each case was to be a ram. The ritual of that offering is given here. It coincides very closely with the ritual of sin-offering whose blood is not brought into the sanctuary, except for the difference in the animal sacrificed. As to the disposal of the ram, it is specified<sup>4</sup> - "As in the sin-offering, so in the trespass-offering; there is one law for them, the priest

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<sup>1</sup>G.B.Gray, The Intern.Critic. Commentary, p.43.

<sup>2</sup>Lev. 7:1-7.

<sup>3</sup>Lev. 5:14 to 6:7.

<sup>4</sup>Lev. 7:7.



(4) Analysis in the ritual of the animal and human.

"And this is the law of the trespass-offering: it is

most holy. In the place where they kill the burnt-offering

shall they kill the trespass-offering; and the blood thereof

shall be sprinkled upon the altar round about. And he shall

offer of it all the fat thereof: the fat tail, and the fat that

covereth the kidneys, and the two kidneys, and the fat that is

on them, which is by the loins, and the canal above the liver,

with the kidneys, shall he take away; and the priest shall burn

them upon the altar for an offering made by fire unto Jehovah:

it is a trespass-offering. Every male among the priests shall

eat thereof: it shall be eaten in a holy place: it is most

holy. As is the sin-offering, so is the trespass-offering;

there is one law for them: the priest that shall anoint

therewith, he shall have it."

Ritual of the guilt-offering.

The section devoted to the guilt-offering, <sup>2</sup> which contains

the laws in which the guilt offering was regulated, and specified

that the victim in each case was to be a ram. The ritual of the

offering is given here. It coincides very closely with the ritual

of the offering whose blood is not brought into the sanctuary,

except for the difference in the animal sacrificed. As to the

details of the law, it is specified - "As in the sin-offering,

so in the trespass-offering; there is one law for them, the priest



that maketh atonement therewith, he shall have it".<sup>1</sup>

Lev. 7:8-10. Appendix on the priest's share in the burnt- and meal-offerings. In the case of the burnt-offering the skin is the perquisite of the officiating priest. A distinction is made in regard to the different kinds of meal-offerings. That which is brought already prepared as cakes, perhaps because of such offerings were made only on special occasions, and presented in quantities not too large for the man's consumption, goes to the priest who officiates; while the larger and more regular offering of flour mingled with oil,<sup>2</sup> or dry,<sup>3</sup> where it should read, "Thou shalt add oil to it," instead of "pour upon it," is placed in a common stock for all the priests.<sup>4</sup>

The ritual of guilt-offering differs from that of the allied sin-offering only in two respects. The victim does not vary with the rank of the offender but is uniformly a ram.<sup>5</sup>

Similarly the manipulation of the blood agrees with that prescribed for the older sacrifices - "sprinkle upon"<sup>6</sup> should be "dashed against"- as compared with the more intense and complicated blood-rite of the sin-offering. As regards the disposal of the flesh, the guilt-offering agrees with the sin-offerings of the second grade. In both cases it is "most holy".

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<sup>1</sup> Lev. 7:7.

<sup>2</sup> Lev. 7:10.

<sup>3</sup> Lev. 2:15.

<sup>4</sup> G.F. Genung, The Book of Leviticus, p.38.

<sup>5</sup> Lev. 5:15; and 6:6, the "expiation ram" of Num. 5:8

<sup>6</sup> Lev. 7:2. See also 1:5.



that which is essential to the... he shall have it.

Law. 7:8-10. Appendix on the priest's share in the... and meat-offering. In the case of the burnt-offering... the skin in the purgation of the officiating priest. A dis-... tion is made in regard to the different kinds of meat-... offerings. That which is brought already prepared as cereal... perhaps because of such offerings were made only on special... and presented in quantities not too large for the... and consumption, then to the priest who officiates; while... the lesser and more regular offerings of flour mingled with... oil, or dry, where it should read, "Then shall add oil to... is," instead of "pour upon it," is placed in a common stock... for all the priests.

The ritual of bull-offering differs from that of... the allied sin-offering only in two respects. The victim does... not vary with the rank of the offender but is uniformly a ram.

Similarly the manipulation of the blood agrees with... that prescribed for the other sacrifices - "sprinkle upon" -... should be "ashed against" - as compared with the more intricate... and complicated blood-rite of the sin-offering. In regard... the disposal of the flesh, the bull-offering agrees with the... sin-offering of the second grade. In both cases it is "coo-... boly."

Law. 7:7.  
Law. 7:10.  
Law. 7:11.  
Law. 7:12.  
Law. 7:13.  
Law. 7:14.  
Law. 7:15.  
Law. 7:16.  
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Law. 7:96.  
Law. 7:97.  
Law. 7:98.  
Law. 7:99.  
Law. 7:100.



## F. SACRIFICE OF THE PERFUMES.

"And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.<sup>1</sup>

(1) With the evolution of the Priestly Code, there are developed several new kinds of sacrifices as we have seen in this section of our studies. One of them is the sacrifice of incense. This was not introduced in to Israel earlier than the seventh century B.C., although it was practiced by the Canaanite peoples at least one thousand years earlier, as we have found in the Ras Shamra discoveries.

(a) The term Ketoreth which has been rendered as "incense", although strictly speaking it means the savory odor or smoke of a burnt-offering.<sup>2</sup> The same kind of ritual was used in Babylonia and Egypt, and it may have been practiced by individuals for longer time among the Israelites, but it was not as far as we can see, used publicly before the seventh century.<sup>3</sup>

(b) The word rendered "frankincense", is lebanonah Arab. luban, meaning a sweet resinous gum, and incense in this sense was not certainly used until the seventh century.

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<sup>1</sup>Lev. 16:21-13.

<sup>2</sup>Ps. 66:15, "incense of ram"; See also Deut. 33:10; Ezek. 6:18.

<sup>3</sup>Welch, The Psalter, p. 67.

<sup>4</sup>The absence of any denunciation of incense in the well-known passages Am.4:4; 5:21f; Is.1:11; Mic. 6:6.



"And he shall take a corner of the cloth of gold from off the altar before Jehovah, and his hands shall be sweet incense before Jehovah, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat: that is upon the testimony, that he did not."

(1) With the evolution of the Priestly Code, there are developed several new kinds of sacrifices as we have seen in this section of our studies. One of them is the sacrifice of incense. This was not introduced in its final form until the seventh century B.C., although it was practiced by the Samaritan people at least one thousand years earlier, as we have seen in the New Testament discoveries.

(2) The term Leviticus which has been rendered as "incense", although strictly speaking it means the story of the making of a burnt-offering. The same kind of ritual was used in Babylon and Egypt, and it may have been practiced by individuals for longer time among the Israelites, but it was not as far as we can see, used publicly before the seventh century.

(3) The word rendered "Leviticus", is Leviticus, meaning a sweet incense, and incense in this sense was not certainly used until the seventh century.

<sup>1</sup> Lev. 16:12-13.  
<sup>2</sup> Lev. 16:13, "Incense of man"; See also Num. 25:10; Ezek. 40:13.  
<sup>3</sup> Leviticus, The Priestly Code.  
<sup>4</sup> The absence of any demonstration of incense in the well-known passages in Gen. 1:11; 2:2; 12:11; 22:2; 28:12; 35:1; 41:14; 45:18; 50:1; 50:26; 50:27; 50:28; 50:29; 50:30; 50:31; 50:32; 50:33; 50:34; 50:35; 50:36; 50:37; 50:38; 50:39; 50:40; 50:41; 50:42; 50:43; 50:44; 50:45; 50:46; 50:47; 50:48; 50:49; 50:50; 50:51; 50:52; 50:53; 50:54; 50:55; 50:56; 50:57; 50:58; 50:59; 50:60; 50:61; 50:62; 50:63; 50:64; 50:65; 50:66; 50:67; 50:68; 50:69; 50:70; 50:71; 50:72; 50:73; 50:74; 50:75; 50:76; 50:77; 50:78; 50:79; 50:80; 50:81; 50:82; 50:83; 50:84; 50:85; 50:86; 50:87; 50:88; 50:89; 50:90; 50:91; 50:92; 50:93; 50:94; 50:95; 50:96; 50:97; 50:98; 50:99; 50:100; 50:101; 50:102; 50:103; 50:104; 50:105; 50:106; 50:107; 50:108; 50:109; 50:110; 50:111; 50:112; 50:113; 50:114; 50:115; 50:116; 50:117; 50:118; 50:119; 50:120; 50:121; 50:122; 50:123; 50:124; 50:125; 50:126; 50:127; 50:128; 50:129; 50:130; 50:131; 50:132; 50:133; 50:134; 50:135; 50:136; 50:137; 50:138; 50:139; 50:140; 50:141; 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Ketoreth also came to mean "incense".<sup>1</sup> Ezekiel makes no reference to incense in his description of the reformed ritual. The first distinct reference to its use in the cult of Yahweh is in Jeremiah 6:20.

(c) In connection with the Jeremiah's reference to Ketoreth and it is Calamus from a far country. "To what purpose cometh there to me frankincense from Sheba, and the sweet cane (calamus) from far country?<sup>2</sup>" From Isaiah we see that it was not required, and was an innovation in the cult of Yahweh and was expensive. Once admitted, however, it came to be a regular part of the ritual, and is frequently referred to in the Priestly Code (P). Incense was offered either (1) by itself, or (2) as a part of other sacrifices.

(2) The Ritual of its Offering.

It was offered in censers, e.g. on the Day of Atonement when the High Priest appeared before the mercy-seat; or when Aaron passed through the congregation to stay the plague with his censer and incense (an atonement and fumigation). It was regarded tremendously sacred. It was used at every meal-offering<sup>3</sup> as well as to be offered alone, in which later case it safe-guarded the High Priest on the day of Atonement, when he entered into the most holy place;<sup>4</sup> and it made atonement for the people after the rebellion of Korah.<sup>5</sup> The Holy Incense was to be prepared according to a special recipe from stacte, onycha

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<sup>1</sup>Ezek. 8:11.

<sup>2</sup>Reference is also found to it in Jer. 17:26. and Isa. 43:23,24.

<sup>3</sup>Lev. 2:1.

<sup>4</sup>Lev. 16:12ff.

<sup>5</sup>Nu. 17:11.



reference to the name "Yahweh".<sup>1</sup> The name is not used in the text of the story. The name is used in the text of the story. The name is used in the text of the story.

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and galbonum, along with pure frankincense, an equal weight of each.<sup>1</sup>

(3) Nothing shows more clearly the growing importance attached by P to incense than the circumstance that finally an altar of incense is introduced. Of this there is no trace in Solomon's temple,<sup>2</sup> and in the account of the Tabernacle it is generally admitted that the mention of the incense altar comes rather awkwardly at the end of Ex. 30:1ff. Hence the majority of the modern critics are disposed to assign the mention of this altar to a late strata of P. In the first strata, there is no mention of the altar. Even in the directions for the Day of Atonement<sup>3</sup> the sweet incense is still offered in a censer. The incense used in these rites was carefully compounded according to a set formula, and was obviously regarded as sacred - "most holy" and not to be used for common purposes. It must not be consumed on "strange fire", i.e. fire from some other source than the glowing altar coals, and it must not be offered by any but the priests.<sup>4</sup> Probably as a later custom a separate altar, on which this incense was burned, came into use, and on it incense was burned morning and evening.<sup>5</sup> Frankincense, (i.e. not the compounded incense of Ex. 30:34), was offered with the meal-offering<sup>6</sup> and the first-fruits and burned with them on the altar.

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<sup>1</sup>Hasting's Dictionary of Bible, Vo. III, p.

<sup>2</sup>I Kings 7:48 being part of what is otherwise known to be a later passage.

<sup>3</sup>Lev. 16:12. See Bennett, Exodus (New Century Bible Series) p.235f, and Hastings B.D. IV. p.664.

<sup>4</sup>Nu. 16:7ff; Ch.26:19ff.

<sup>5</sup>Ex. 30:17ff, a secondary part of P.

<sup>6</sup>Lev. 2:1; 6:15.







It was also placed on the shewbread as a "memorial" azkarah, in two golden vessels and then consumed on the altar at each weekly renewal of the bread.<sup>1</sup> But it was not to be offered with a sin-offering or with the meal-offering of jealousy.<sup>2</sup>

(4) The Egyptian Method of Burning of Incense.

In Egypt we find the burning of various kinds of incense already during the reign of the XI dynasty, who sent an expedition for aromatics through the desert to the Red Sea towards the incense land of Punt,<sup>3</sup> Hatsepsu, a queen of the XVIII dynasty also sent an expedition there by sea. Punt is probably Hadramout and Somaliland. Incense was also obtained from Gilead. A common representation on the walls of temples is that of a king offering incense. He holds a censer in one hand and with the other throws little balls or pastilles of incense upon it, praying the god to accept it and give him a long life. Immense quantities of incense are often spoken of as having been offered, e.g. 1000 censers, or as an inscription referring to Rameses III, reports 1,933.766 pieces of incense, etc., during the thirty-one years of his reign. It was offered to all the gods, who delighted in its aroma, their statues being censured with it and perfumed. Often it was accompanied with offerings, greater or smaller - e.g. frankincense, myrrh, and other perfumes were placed in the carcass of the bullock offered to Isis<sup>4</sup> or was presented by itself, as described above. We can see here almost an exact analogy with the incense offering of the cultus in Jerusalem.<sup>5</sup>

<sup>1</sup>Lev. 24:5ff; Josephus Ant. III x.7.

<sup>2</sup>Lev. 5:11; Nu. 5:15.

<sup>3</sup>Hastings, Encyc. of Rel. and Ethics, vol. VII, p.203.

<sup>4</sup>Herodotus II. 40.

<sup>5</sup>Lev. 16:18. etc.







It is known from the Egyptian inscriptions that incense was offered to the Pharaoh<sup>1</sup> and again from others that it was presented to the gods. In the annals of Thutmose III, it is often mentioned as part of the tribute from Canaan<sup>2</sup>. The town Lebonah, "frankincense",<sup>3</sup> is mentioned already in the list of Thutmose III. Incense burners have been found in the mounds.<sup>4</sup> This is an evidence that the incense sacrifice was well-known from the thirteenth to the fifteenth centuries B.C. among the Egyptian and Canaanite peoples, and by that means we can trace its source from where it came to be known to the Israelites.

<sup>1</sup>Muller, W.M. Asien, p.305.

<sup>2</sup>Breasted, Ancient Records, Index, s.v. "Incense".

<sup>3</sup>Judg. 21:19

<sup>4</sup>Schumacker, Tell el-Mutesellim, frontispiece.



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### Chapter III: SACRIFICES IN DEUTERONOMY.

#### A. THE SPIRIT OF DEUTERONOMY.

The spirit of Deuteronomy is that "we should not come to Jehovah empty-handed", but we should have something as a gift for Jehovah. This was the doctrine or idea that Israel received everything from Yahweh. It followed that in giving gifts to Yahweh Israel was returning to him what had been his own. If the religion of Israel runs back to a stage when sacrifice was in no case a matter of gift, but entirely a means of communion, the crossing of the ideas enters in at some specific point in history, but at a point that lies farther back than our knowledge carries us. The idea of gifts to God is, as we have seen, well established in the earliest known period of Hebrew religion.

The crossing of the two thoughts reaches classical expression at a late date in the words: "For all things come of thee, and of thine own have we given thee" (I Chron. 29:14). This idea is too familiar and too prominent in the Old Testament for it to be necessary to illustrate it further. The prophets repudiated the identification; but the terms they use show clearly how deeply ingrained alike in prophets and in people, was the thought that the very things they brought to Jehovah were first of all gifts to them from Jehovah.

But this is too familiar and too prominent in the Old Testament and therefore it is not necessary to illustrate it further, as I have alluded to it, and to its crossing the thought of a gift to God, with a view to concluding the examina-



A. THE SPIRIT OF SACRIFICIALITY.

The spirit of "sacrificing" is that "we should not come to Jehovah empty-handed", but we should have something as a gift for Jehovah. This was the doctrine or idea that Israel received everything from Jehovah. It followed that in giving gifts to Jehovah Israel was returning to him what had been his own. If the religion of Israel was based on a sense of sacrifice was in no sense a matter of gift, but entirely a matter of communion, the offering of the Israelites is at some specific point in history, but at a point that lies further back than our knowledge carries us. The idea of gifts to God is, as we have seen, well established in the earliest known period of Hebrew religion.

The offering of the two thousand sheaves of wheat and barley as a late date in the words: "For all things come of thee, and of thine own have we given thee" (1 Chron. 29:14). This idea is too familiar and too prominent in the Old Testament for it to be necessary to illustrate it further. The prophets repeatedly the Israelites; but the fact that they give show already how deeply ingrained this in practice and in feeling was the thought that the very things they brought to Jehovah were gifts of all gifts to them from Jehovah.

But this is too familiar and too prominent in the Old Testament and therefore it is not necessary to illustrate it further, as I have alluded to it, and as the offering the thought of a gift to God, with a view to concluding the examina-



tion of the prophetic criticism of the latter of these ideas by some reference to Deuteronomy. Not gifts but justice, not sacrifice but mercy; that is the prophetic teaching of the Old Testament, it is reiterated in the New Testament (Mt. 9:13), and was used by Johanna ben Zakkai to prove that, though Temple and altar had perished, the heart of Israel could beat still. "If the prophetic teaching meant sacrifices must be forthwith abolished, then Deuteronomy to a partial extent, at most, embodies the prophetic teaching; for it does not abolish sacrifice, it regulates it."<sup>1</sup> The book does not omit all reference to sacrifice even as a gift; it repeats the old law, "they shall not see my face empty-handed," and even adds "every man according to the gift of his hand"(Dt. 16:10f), i.e. bringing such presents as he can afford; and we can hardly suppose that Yahweh was not in a certain sense regarded as the immediate recipient of what each brought in his hands. But we observe first that the crossing thought of God, not as recipient, but as bestower rounds off the sentence, "according to the blessing of Yahweh which he hath given to thee"; secondly, that as a matter of fact the destination of the gifts, directly contemplated in the context, is the man and his family together with the poor of his acquaintance pre-eminently the Levite of his township, the ger, the orphans and the widows. By so directing the gifts which Yahweh has bestowed upon him he may secure, as another passage puts it, that Yahweh may again bless him in all the business of the coming year<sup>2</sup>.

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<sup>1</sup>G. B. Gray, Sacrifice in the Old Testament., p. 46.

<sup>2</sup>Dt. 14:29.



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puts it, that Yehosh may again bless him in all the business of  
the coming year.



Nevertheless Deuteronomy did its best to steep the minds of the Israelites as they went up to their annual festivals, and as they dedicated the fruit of the year, not with the thought that they were giving something to Yahweh, still less that by so doing they could constrain his acceptance of them and extort his favor, but with the thought of what Yahweh had done for Israel in bringing them out of Egypt, of what he had given them in the goodly land of Canaan, and of his constant renewal of his gifts in yearly crops and in the yearly increase of the herds and flocks. These ideas are rather prominent in the book of Deuteronomy, and only most strikingly so in the liturgy prescribed in ch. 26 with connection in the presentation of the first-fruits. When the basket of new fruit is brought to the Temple, the offerer recites the words, "I profess unto thee this day that I am come into the land that Yahweh swore unto our fathers to give us". They sit down before the altar, and the offerer recites the record of the deliverance from Egypt, the settlement in the land flowing with milk and honey given to Israel by Yahweh, and concludes with the words, "And now, behold I have brought the first of the fruits of the ground which thou, O Lord, hast given me".<sup>1</sup> To the author of the Priestly Code first-fruits are what the Israelites give to Yahweh, and he in turn to the priest (Num. 18:13); to the author of Deuteronomy they are the symbol of what Jehovah has given to the Israelites, or rather presented a portion of the entire gift of Yahweh brought into his presence, that in the presence of both the gift and the Divine Giver he may solemnly recognize and gratefully acknowledge the goodness of God.

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<sup>1</sup>G. B. Gray, op. cit., p. 47.



Nevertheless, however, did it best to keep the things  
of the Israelites as they went up to their annual festival, and  
as they dedicated the first of the year, not with the intention  
that they were giving something to Yahweh, still less that by so  
doing they could convert his abundance of food and export his  
favor, but with the thought of what Yahweh had done for Israel  
in bringing them out of Egypt, of what he had given them in the  
goodly land of Canaan, and of his constant renewal of his gifts  
in yearly crops and in the yearly increase of the flocks and fides.  
These ideas are rather prominent in the book of Deuteronomy, and  
only come strikingly so in the literary prescription in 10: 36 with  
connection in the presentation of the first-fruits. When the  
command of new fruit is brought to the temple, the latter receives  
the words, "I profess unto thee this day that I am come into the  
land that Yahweh swore unto our fathers to give us". They sit  
down before the altar, and the latter receives the record of the  
deliverance from Egypt, the testimony in the land flowing with  
milk and honey given to Israel by Yahweh, and concludes with the  
words, "and now, behold I have brought the first of the fruits  
of the ground which thou, O Lord, hast given me." I. To the  
author of the Deutero-Code first-fruits are what the Israelites  
give to Yahweh, and he is true to the text (Num. 18:13); to  
the author of Deuteronomy they are the symbol of what Yahweh  
has given to the Israelites, or rather presented a portion of  
the entire gift of Yahweh brought into his presence, that in the  
presence of both the gift and the giving giver he may solemnly  
renew and gratefully acknowledge his goodness to God.



Just as little as Deuteronomy abolishes sacrifice does it abolish dues to the priest; but it calls them dues to the priest, suitable payment for the services which he renders to Israel (Dt. 18:3f); it does not, like the Priestly Code, call them gifts to Yahweh.<sup>1</sup>

#### B. THE GIFTS OF YAHWEH TO ISRAEL

The gifts of Yahweh to Israel sought to call up feelings of gratitude and joy; and so in Deuteronomy sacrifice is pre-eminently regarded as a joyful feast, eating before Yahweh and in remembrance of what he has done. To sacrifice, to eat before Yahweh, to rejoice before Yahweh, have become synonymous.

It is not, then, perhaps by accident that neither the early term **תָּבַח** nor the late term **תָּרַח**, which alike include sacrifices under the category of gift, appears in the Book of Deuteronomy. Under the influence of the prophets, though sacrifice survives, the idea that it is a gift to God **who can take** pleasure in bulls and goats and sheep and the produce of the soil presented to him by men, has not indeed been given up, but it has fallen into the background. The idea that all that Israel has is given by Yahweh has come into prominence, and with this idea sacrifice is associated. Thus, though in Deuteronomy the belief that sacrifices are gifts to God is certainly not discarded, sacrifice is less regarded as a means to obtain God's favor than as an opportunity for acknowledging his goodness and the manifold benefits which he has bestowed. There is here some suggestion more at least than in the prophets, of a re-inter-

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<sup>1</sup>Ibid



There is little or no doubt that the

is a very old word; but it is not clear from the  
context, whether it is a noun or a verb. It is  
likely that it is a noun, like the English word, "cell".  
It is also possible that it is a verb, like the English word, "to cell".

## B. THE FIRST OF YAHWEH TO ISRAEL

The first of Yahweh to Israel is a very old word; but it is not clear from the  
context, whether it is a noun or a verb. It is  
likely that it is a noun, like the English word, "cell".  
It is also possible that it is a verb, like the English word, "to cell".

It is not, then, perhaps by accident that neither the

early term "cell" nor the later term "Yahweh", which is the  
name of the deity, appears in the Book  
of Deuteronomy. Under the influence of the prophets, the  
name of the deity is replaced by the name of the deity.

Deuteronomy is full of such words and phrases, and the  
name of the deity is replaced by the name of the deity.  
It is also possible that it is a verb, like the English word, "to cell".

This name is given by Yahweh to Israel, and with  
this name is associated. Thus, though in Deuteronomy  
the name of the deity is replaced by the name of the deity.

the name of the deity is replaced by the name of the deity.  
There is no doubt that it is a noun, like the English word, "cell".  
It is also possible that it is a verb, like the English word, "to cell".



pretation that does not return to or introduce the belief that actual participation in a sacrificial meal was means to communion with God, but a re-interpretation which treats sacrifices as historical and memorial symbols, a development which, in a wider way, also interpreted the great festivals, not in their agricultural significance, but as memorials of great redemptive acts of God in history.

G. B. Gray thinks that "though Deuteronomy in some measure represents a re-interpretation of sacrifice apart from the all dominating conception of it as a gift to God, and though in later literature, as for example some of the Psalms (40, 51), the thought reappears that slain animals are not the gift that God desires, yet the later priestly schools, as we have already seen, do not subsume all forms of altar ritual under the category of gifts to God; and the duty of making these gifts they regard as eternally binding."<sup>1</sup>

#### C. REFORMATION OF DEUTERONOMY AS A WHOLE.

Taking the reformation of Deuteronomy as a whole, even if we see some compromise in its principles and legislation, going only half-way into the regulation of the sacrificial system, its purpose seems to be to try to wean the minds of the people from the many Canaanite practices and worship of the idols; so we may appreciate even the partial step in a better direction towards what is evidenced by the book. When we remember the pagan element in the high places, the immoral practice with its sacred prostitution, or the sacrifice of the children,

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<sup>1</sup>Ibid., p. 48



protestant that does not return to or embrace the belief that  
actual participation in a sacrificial meal was meant to com-  
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as historical and memorial symbols, a development which, in a  
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symbolical significance, but as memorials of great religious  
acts of God in history.

E. H. Gray thinks that "though development in some measure  
represents a re-interpretation of tradition apart from the all-  
dominating conception of it as a gift to God, and though in  
later literature, as for example some of the Psalms (140, 139),  
the thought represents that again which are not the gift that  
God bestows, yet the latter priestly schools, as we have already  
seen, do not embrace all forms of gift ritual under the category  
of gifts to God; and the duty of making these gifts remain  
as essentially distinct."<sup>1</sup>

3. REMOVAL OF SACRIFICIAL AS A WHOLE.  
Taking the reformation of worship as a whole, even  
if we see some compromise in the principles and legislation,  
going only half-way into the reformation of the sacrificial ex-  
tem, the purpose seems to be to try to reach the minds of the  
people from the very Canaanite practices and worship of the  
idols; so we may appreciate even the partial step in a further  
direction towards what is advocated by the book. When we re-  
fer the paper element in the high places, the immoral practices  
with its sacred prostitution, or the sacrifice of the children,



which seems to have been a common practice among the Jewish people, worship of the images and many foreign deities, pillars and posts (Dt. 16:22; 23:17 and 18; 12:31; 18:10), we may understand better the centralization of the worship to Jerusalem and prohibition of the local cults. However, after the time of Ezekiel and Ezra, the priestly school rejected the Deuteronomic reformation and constructed themselves an elaborate ritual to suit their purpose, and Canaanizing their sacrificial system up to the conformity with the surrounding peoples. The purpose of the Deuteronomic reformation is to return to the original simplicity of the early worship of Yahweh, with of course the added ideas, drawn from centuries of history, and continued progress in moral and social development. The chief element retained from the high places destroyed was the sacrifice, to which the prophets, as a whole, were by no means kindly disposed; but the attitude of the book of Deuteronomy to sacrifice, and the place given to it in the prescribed worship, are very different from that of the later Levitical system. Prior to D, the burnt-offering and the peace-offering are found.<sup>1</sup> To these two offerings D adds one additional offering which is the heave-offering.<sup>2</sup> But as soon as the Priestly clan felt that they were strong enough, and there was hardly any antagonism from the prophets, who had died and no other had appeared, they took the whole Canaanite system into practice in Jerusalem. They added, not

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<sup>1</sup>Ex. 20:24; cf. 24:5.

<sup>2</sup>Dt. 12:6, 17.







only the oblation or meal-offering,<sup>1</sup> but the sin-offering,<sup>2</sup> central in the Day of Atonement,<sup>3</sup> and the guilt-offering:<sup>4</sup> all these with elaborate ritual and many practices which came directly from the Canaanite sources. The Prophet Amos asks in his time: "Did ye bring unto me sacrifice and offerings in the wilderness forty years, O house of Israel?"<sup>5</sup>. There were known only two kinds of sacrifices in the wilderness, as we have seen: burnt-offering and thank-offering. All the other phases of the practice, with its many forms, were taken from the Canaanite peoples. Deuteronomy wanted to preserve both of the original forms of offerings, but made however one addition to make the ritual more pompous.

In the burnt-offering, consisting of those of cattle, sheep and goats, as well as birds, the blood was dashed or drained out against the side of the altar, whilst the whole of the flesh was burnt upon the altar (Ex. 10:25ff.). The thank or peace-offering (Ex. 20:24) was the most frequently used sacrifice, because it was the sacrificial meal between the communion and the deity. The heave-offering was the new offering, as we have said already. It was heaved up or elevated in its presentation by the offerer and the officiating priest.

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<sup>1</sup>Lev. 2:1ff.

<sup>2</sup>Ibid. V. 1-6.

<sup>3</sup>Lev. 16:3.

<sup>4</sup>Lev. 5:14-16.

<sup>5</sup>Amos 6:25.



only the collected or semi-collected, but the sin-offering,  
central in the day of atonement, and the guilt-offering;  
all these with elaborate ritual and many practices which came  
directly from the Canaanite sources. The Prophet says: "For  
in his name: 'Did ye bring unto me sacrifices and offerings in  
the wilderness forty years, O House of Israel?' There were  
known only two kinds of sacrifices in the wilderness, as we  
have seen: burnt-offering and thank-offering. All the other  
phases of the practice, with its many forms, were taken from  
the Canaanite peoples. Doubtless they wanted to preserve both  
of the original forms of offerings, but could however not addi-  
tion to make the ritual more complete.

In the burnt-offering, consisting of these of cattle,  
sheep and goats, as well as birds, the blood was dashed on  
around and against the side of the altar, whilst the whole  
of the flesh was burnt upon the altar (Ex. 10:18-21). The  
thank or peace-offering (Ex. 10:24) was the most frequently  
used sacrifice, because it was the sacrificial meal between  
the communion and the deity. The peace-offering was the new  
offering, as we have said already. It was heaved up or eis-  
verted in the presentation by the offerer and the officiating  
priest.

Lev. 1:1-17  
Lev. 2:1-16  
Lev. 3:1-17  
Lev. 4:1-26  
Lev. 5:1-13  
Lev. 6:1-11  
Lev. 7:1-17  
Lev. 8:1-36  
Lev. 9:1-46  
Lev. 10:1-15  
Lev. 11:1-47  
Lev. 12:1-13  
Lev. 13:1-59  
Lev. 14:1-33  
Lev. 15:1-33  
Lev. 16:1-35  
Lev. 17:1-41  
Lev. 18:1-30  
Lev. 19:1-37  
Lev. 20:1-17  
Lev. 21:1-23  
Lev. 22:1-37  
Lev. 23:1-44  
Lev. 24:1-23  
Lev. 25:1-55  
Lev. 26:1-46  
Lev. 27:1-32  
Lev. 28:1-38  
Lev. 29:1-34  
Lev. 30:1-10  
Lev. 31:1-17  
Lev. 32:1-35  
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Lev. 98:1-35  
Lev. 99:1-35  
Lev. 100:1-35



#### Chapter IV. PROPHETIC INTERPRETATION OF THE LEVITICAL SACRIFICIAL CUSTOMS.

Now we come to the most important section of our discourse. It is such a matter that it will form our religious principles on the one side or other. There is no middle ground. The prophetic criticism brings into the limelight the most vital things there are in religion. It shows the true foundation for our faith and well-being and opens the gates into the inner relationship with our God. It will set aside all the formalities of the rituals and sacrificial practices as vain efforts to bribe God and seek his favor in that way. "Bring no more vain oblations; incense is an abomination unto me."<sup>1</sup> "Their fear of me is a commandment of men which hath been taught them."<sup>2</sup> Jeremiah finds the words in the mouth of Jehovah and says: "I spake not unto your fathers . . . nor commanded them . . . concerning burnt-offerings or sacrifices;"<sup>3</sup> and in another place he says: "But, behold, the false pen of the scribes hath wrought falsely."<sup>4</sup> As we see from the quotations the prophets use the strongest terms against the Levitical practices. We are going to take into our consideration only the main points of their writings. The chief passages are: Am. 4:4; 5:21-25; Hos. 6:4-6; Isa. 1:10-17; Mic. 6:6-8; Jer. 7:21-26.

Before we enter into a discussion of the opinions of the various prophets, we will make a short review of the character of the sacrificial feast. Long before any public revenue was

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<sup>1</sup> Isa. 1:13.

<sup>2</sup> Isa. 29:13.

<sup>3</sup> Jer. 7:22.

<sup>4</sup> Jer. 8:8.



THEOLOGICAL INVESTIGATION OF THE

Now we come to the most important section of our discussion

It is such a matter that it will form our religious principles  
on the one side or other. There is no middle ground. The pro-  
phetic criticism brings into the light the most vital things  
there are in religion. It shows the true foundation for our  
faith and well-being and opens the gates into the inner veils  
of the relationship with our God. It will not settle all the questions  
of the rituals and ecclesiastical practices as yet, but it  
shows God and each his favor in that way. "But the more we  
object, because it is an abomination unto me." "That is the  
end is a commendation of men which hath been taught them." "I  
shall find the words in the mouth of Jehovah and say: 'I speak  
not unto your fathers . . . but I speak unto you . . .'  
certain things - offerings or sacrifices;" and in another place he  
says: "But, behold, the false god of the sorcerer hath wrought  
falsely." As we see from the quotations the prophets use the  
strongest terms against the ecclesiastical practices. We are going  
to take into our consideration only the main points of their  
criticism. The chief passages are: Am. 4:4; 5:21-23; Hos. 6:6-7;  
Isa. 1:10-17; Mic. 6:6-8; Jer. 7:21-26.

Before we enter into a discussion of the opinions of the  
various prophets, we will make a short review of the character  
of the ecclesiastical feast. Some believe any public revenue was

Isa. 1:10.  
Mic. 6:6.  
Jer. 7:21.  
Jer. 7:22.



set apart for the maintenance of the sacrificial ritual, the ordinary type of the Hebrew worship was essentially social, for in antiquity all religion among the Semitic peoples was the affair of the community rather than of the individual. A sacrifice was a public ceremony of a town or a clan,<sup>1</sup> and private householders were accustomed to reserve their offerings for the annual feasts, satisfying their religious feelings in the interval by vows to be discharged when the feast season came around.<sup>2</sup> Then the crowd streamed into the sanctuary from all sides, dressed in their gayest attire,<sup>3</sup> marching joyfully to the sound of music,<sup>4</sup> and bearing with them, not only the victims appointed for the sacrifice, but a store of bread and wine to set forth the feast.<sup>5</sup> The law of the feast was open-handed hospitality; no sacrifice was complete without it, and portions were freely distributed to rich and poor within the circle of man's acquaintance.<sup>6</sup> Universal hilarity prevailed, men ate, drank, and many times were drunk, being merry together, rejoicing in that way before their God. Now, when we hold before us this picture which the Hebrew writers have given to us, and add to it the sacred prostitution, the child sacrifices, and all the revelry

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<sup>1</sup>I Sam. 9:12; 20:6, in the latter passage family means clan, not domestic circle.

<sup>2</sup>I Sam. 1:3, 21.

<sup>3</sup>Hos. 2:15.

<sup>4</sup>Isa. 30:29.

<sup>5</sup>I Sam. 10:3.

<sup>6</sup>I Sam. 9:13; II Sam. 6:15; Neh. 8:10. The sacrifice supplies a figure to the prophets. (Ezek. 39:17ff; Zeph. 1:7) Naboth's refusal to allow David to share in the sheep shearing feast was not only churlish but a breach of religious customs.



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 distributed to rich and poor within the circle of clan and  
 acquaintance.<sup>3</sup> Universal hospitality prevailed, man ate, drank, and  
 sang; there were drums, bells, many voices, rejoicing in that  
 way before their God. Now, when we hold before us this picture  
 which the Hebrew writers have given to us, and add to it the  
 sacred prostitution, the child sacrifices, and all the revelry

1. Gen. 22:13; 31:32; 35:11; 45:23; 47:14; 50:19; 51:14; 52:15; 53:16; 54:17; 55:18; 56:19; 57:20; 58:21; 59:22; 60:23; 61:24; 62:25; 63:26; 64:27; 65:28; 66:29; 67:30; 68:31; 69:32; 70:33; 71:34; 72:35; 73:36; 74:37; 75:38; 76:39; 77:40; 78:41; 79:42; 80:43; 81:44; 82:45; 83:46; 84:47; 85:48; 86:49; 87:50; 88:51; 89:52; 90:53; 91:54; 92:55; 93:56; 94:57; 95:58; 96:59; 97:60; 98:61; 99:62; 100:63; 101:64; 102:65; 103:66; 104:67; 105:68; 106:69; 107:70; 108:71; 109:72; 110:73; 111:74; 112:75; 113:76; 114:77; 115:78; 116:79; 117:80; 118:81; 119:82; 120:83; 121:84; 122:85; 123:86; 124:87; 125:88; 126:89; 127:90; 128:91; 129:92; 130:93; 131:94; 132:95; 133:96; 134:97; 135:98; 136:99; 137:100; 138:101; 139:102; 140:103; 141:104; 142:105; 143:106; 144:107; 145:108; 146:109; 147:110; 148:111; 149:112; 150:113; 151:114; 152:115; 153:116; 154:117; 155:118; 156:119; 157:120; 158:121; 159:122; 160:123; 161:124; 162:125; 163:126; 164:127; 165:128; 166:129; 167:130; 168:131; 169:132; 170:133; 171:134; 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resulting from drunkenness, we may understand the attitude of the prophets much better. We feel that we are in good company when we are in the company of these great men.

This picture just described was the dominant type of the Hebrew worship and contains nothing peculiar to the worship of Jehovah. W. Robertson Smith says: "It is clear from the Old Testament that the ritual observances at Hebrew and Canaanite sanctuaries were so similar that, to the mass of the people, Jehovah worship and the Baal worship were not separated by any well-marked line, and that, in both cases, the prevailing tone and temper of the worshippers were determined by the festive character of the service. Nor is the prevalence of the sacrificial feast, as the established type of ordinary religion, confined to the Semitic Peoples; the same kind of worship ruled in ancient Greece and Italy and seems to be the universal type of the local cults of the small agricultural communities out of which all the nations of ancient civilization grew."<sup>1</sup> So says Dr. Smith as early as 1888, and we agree with him in the main principles. He was a man with a great insight and made his pioneering work in a worthy way. Now, when we have received more light into the matter through the additional discoveries by the excavations in the sites of the old civilization, we have come into the same conclusion with him.

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<sup>1</sup>W. Robertson Smith, The Religion of the Semites, p. 254.



resulting from this, we are under the impression of  
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W. Robertson Smith, The Religion of the Semites, p. 224.



A. JEREMIAH'S STANDING ON THE QUESTION OF SACRIFICES.

"Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye all the way that I command you that it may be well with you." Jer. 7:21-23.

(1) "Thus saith Yahweh".

Here Yahweh scornfully tells these formal worshippers to eat even the burnt-offering (wholly offered to God), as well as the peace-offering (which was eaten by the worshippers, except the blood and portions of the fat); both are mere "flesh", without sacrificial value in the hands of the disobedient. In the desert days He asked for the obedience, not sacrifice; but Israel has refused it, notwithstanding the continued ministry of the prophets, nor will Jeremiah's message be heard.

(2) Sacrifices, according to Jeremiah, are worthless to God, they have no sacred element attached to them, but are mere flesh. The specific sense seems to be that they may add one type of sacrifice to another, but Yahweh regards them as nothing better than flesh. But a far better interpretation is that He despises their service so utterly that they may take the burnt-offerings, which none might eat, since they were entirely devoted to Yahweh, and add them to the peace-offerings, which







were eaten by the worshippers in the sacred feast. They have completely lost their sanctity, offered by hands so unclean, and are fit only for a common meal. Thus the distinction between the two types of sacrifice -- one of which, except the parts served for God, was eaten by the worshippers, and the other which was not eaten -- gives a force to the words "eat flesh" which they do not get on the alternative explanation.

(3) Jer. 7:22 is famous for its bearing on the criticism of the Pentateuch. The theory known as the Grafian theory, which regards the Priestly Code as the latest of the documents and subsequent to Ezekiel, is so called since, although it had been anticipated by Reus, Vatke, and George, it was revived by Graf. The work in which he developed his criticism was issued in 1865 (it bears the date 1866), but in his masterly note on this passage he had already (1862) made his position clear. The plain sense of the verse is that at the time of Exodus, God had not demanded sacrifice as part of the service due to Him. To escape this unwelcome conclusion stress has been laid on the precise specification of time, as if the meaning were that though God had given them elaborate laws as to sacrifice in the wilderness, He had not given them on the day when they left Egypt. However this effort to compromise does not fit the context, unless we suppose that if God's primary commands are obeyed, those which are secondary may be calmly neglected. And if Jeremiah recognized the Priestly Legislation as dating from







the period of the wilderness, he would surely, in view of its very elaborate laws on sacrifice, have expressed himself in a less misleading way. It is urged on the other hand that the argument proves much, since it would involve denial of the Mosaic origin of the laws in Deuteronomy and the Book of the Covenant, with which Jeremiah was confessedly acquainted. It may be granted that this reply is not without force. Yet the critical position must probably be maintained in view of the following assertions:

(a) There is a very marked difference between the attitude of the earlier Codes and the Priestly Legislation. In the latter, the ritual system if of very high importance and sacrifice fills a prominent place; in the former, sacrifice holds a relatively insignificant position.

(b) In doing so, he would rest not only in its own instinctive discrimination of the false and true, but on the implied assertion of Amos that Israel had not offered sacrifices in the wilderness (Amos 5:25). But if not, that would be a pardonable rhetorical exaggeration with reference to the earlier Codes, especially when one remembers that the sacrificial laws of Deuteronomy were largely designed to prevent heathenism abuses. A statement of this kind would pass when addressed to a people familiar with the Book of the Covenant and Deuteronomy, but it would have seemed flagrant to those who knew the Priestly Legislation. How could he have challenged with a mere ipse dixit the claim to Divine origin which it made for these laws, before







a people who knew the Code and acknowledged the claim? He is referring to a law in 8:8, where he says: "How do we say, we are wise, and the law of Jehovah is with us? But behold, the false pen of the scribes hath wrought falsely." Was there an unofficial temple Code which was finally promulgated as the Priestly Code, or is he referring to Deuteronomy? Some of the critics think that it is highly improbable that we have to do here with a post-exilic insertion. An anti-sacrificial tendency in post-exilic Judaism is perhaps admitted, but an unequivocal denial of what Leviticus represented as historical fact is not likely to have been inserted after the Canon of the Law had been recognized.

(c) It is very probable that Jeremiah had knowledge of the sacrificial practices in the Wilderness, and in all probability he also had knowledge of the Canaanitic system of sacrifices in Phoenicia, Byblus, and Ras Shamra, as well as in the Phoenician colonies. He is so positive in his assertion that he must have had an intimate knowledge of the pagan practices. We have more than once read through the Carthaginian, Marseilles and Ras Shamra discoveries, and we are ready to join with Jeremiah to say: "For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices." This point is now clear. This plainly shows that the Pentateuch in its present form was not known to Jeremiah as expounding a divinely appointed sacrificial practice. Also we find the same in Amos 5:25. The Priestly Code, contrary to the divinely-given message, lays







the greatest stress on sacrifice as divinely prescribed from the beginning. Both of these assertions cannot be right. Some "false pen of the scribe" must have been busy in making those laws.

#### B. MICAH'S CONCLUSIONS.

In Micah the point of view, which regards sacrifices as gifts, dominates the whole reference to sacrifices; to the prophet, his people in their perplexity ask, "What gift is costly enough to please Yahweh, willingly could we give it to him if thereby we could get him to wipe out our debt to him which is entailed by our sins and transgressions." The point is clear enough in the familiar English version, but I cite it here with one or two modifications, bringing out a little more fully the force of one or two Hebrew idioms:

"Bringing what, shall I come before Yahweh,  
Shall I bow before the God of the Height?  
Shall I come before him bringing burnt-offerings,  
Bringing calves of a year old?  
Will Yahweh be pleased with thousands of rams,  
With ten thousands of torrents of oil?  
Shall I give my first-born for my transgression,  
The fruit of my womb for the sin of my soul?"<sup>1</sup>

To the prophets, then, the people seemed to act on the theory that what God wanted was more and costlier gifts, heavier payments; and that the suitable gifts to give him were slain animals; and that in the extremity of their perplexity they could even think of giving him the slain bodies of their own children. The prophets repudiated this theory of gifts. They

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<sup>1</sup>Micah 6:6,7.



The present stress on education as a primary responsibility of the State, both of these assumptions cannot be taken. Some "value" of the course" must have been there in a wide sense.

3. MILITARY CONSIDERATIONS.

In which the point of view, which regards education as a gift, dominates the whole reference to education; to the prophet, his people in their earthly life, "What gift is costly enough to please Jehovah, willingly could we give it to him if thereby we could obtain to give out and send to him which is entailed by our time and transformation." The point is clear enough in the familiar English version, but I also in here with one or two modifications, bringing out a little more fully the force of one or two Hebrew idioms:

"Sacrificing what, shall I come before Jehovah?  
I will not bring the fat of the Heifer?  
I will not come before him bringing calves-offerings,  
bringing calves of a year old?  
Will Jehovah be pleased with thousands of rams,  
with ten thousands of lambs of oil?  
Shall I give my first-born for my transgression,  
The fruit of my womb for the sin of my soul?"

To the prophet, then, the people seemed to act on the theory that what God wanted was gifts and costly gifts, however numerous; and that the sacrifice which to him was most valuable; and that in the extremity of their poverty they could even think of giving him the sick bodies of their own children. The prophet repudiated this theory of gifts. They



do not call the people back to a theory of sacrifice as a means of communion with God; there is not the slightest suggestion in any of their sayings that they were aware that any such idea had ever been held, and was now abandoned or disregarded, or that they thought that such an idea ought now to be imposed upon sacrifice.

All these exaggerated and extravagant offerings do not avail. Yahweh demands not that men come with things to offer, but that they offer themselves. "He hath showed thee, O man, what is good, and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." The prophetic knowledge of God stands over against the ritual and the offerings; they are altogether out of place and vain to the deity. God cannot be pleased by them. "Oh man!" cries the prophet to Israel.<sup>1</sup> This individualizes and makes religion personal; it universalizes and extends it to all men. It is not the sacrifices and offerings which are of moral worth, but a certain state of mind, and a corresponding course of life, covered by the words justice, mercy, and humility.

There are three points in the gospel of Micah where there is close conformity with them: (1) "To do justly", -- this is from Amos 5:24; (2) "To love mercy", -- this was taught by Hosea 6:6, 8:13; and (3) "To walk humbly with thy God" -- from Isaiah 57:15. This phrase humbly is a unique one; only in

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<sup>1</sup> Amos 6:8.



to not call the people back to a theory of salvation as a means  
of communion with God; there is not the slightest suggestion  
in any of their sayings that they were aware that any such idea  
had ever been held, and was now abandoned or superseded, or  
that they thought that such an idea ought not to be imposed  
upon captives.

All these exaggerated and extravagant efforts to not  
avail. Jesus demands not that men come with things to offer,  
but that they offer themselves. "He hath showed thee, O man,  
what is good, and what hath he asked of thee, but to do  
justly, and to love kindness, and to walk humbly with thy God."  
The prophetic knowledge of God's nature ever against the world  
and the wilderness; they are all together out of place and vital to  
the Jew. God cannot be pleased by them. "O man," cries the  
prophet to Israel, "This iniquity, this and many other things  
personally; it universalized and extended it to all men. It is  
not the spiritual and outward which are of equal worth,  
but a narrow state of mind, and a corresponding course of life,  
covered by the words justice, mercy, and humility.

There are three points in the conduct of which these Jews  
are wise consistently with them: (1) "To do justice"; -- this is  
from verse 6:10; (2) "To love mercy"; -- this is from verse 6:11;  
verse 6:8, 6:10; and (3) "To walk humbly with thy God"; -- from  
Isaiah 57:15. This phrase humbly is a unique one; only in



one other place does the verb occur and it is Prov. 11:2. The idea therefore is that kind of inward and secret submission to God which is exhibited in the prophetic teaching throughout the Old Testament. It is the exact opposite of "the pride of Israel" rebuked by Amos 4:8, 8:7, and Hosea 5:5, 7:10.

The significance of this crucial passage is pointed out by Duhm.<sup>1</sup> It marks the decisive contrast between the popular conception of God, and that which was the function of the prophets to teach. "To the people God was an unlimited despot, ruling arbitrarily, whose wrath, temper, bloodthirst, must be propitiated with costly gifts, and even with the offering of oneself or one's dearest possession." In the books of Judges and Samuel that is the notion of God that prevails. Micah does not compromise with this conception, or attempt to modify it; he sweeps it away. Yahweh is a moral being, and He demands a moral offering from the heart of his worshippers. We cannot wonder that the Old Testament writers, and even the prophets themselves, did not always remain at the height of this great argument. But thank God for these great pioneers of the moral religion who arose and so bravely defined this moral and ethical conception of God, and man's relation to Him. These prophets are the predecessors of Christianity. In the New Testament we find the idea so clearly stated that God is a moral being who demands a moral service, and therefore nothing which we count immoral must for a moment be attributed to Him. The Christian idea of atonement is different from that of the Old Testament. The Christian religion is mysticism, the Levitical religion is ritualism, and at its best the Old Testament is a prophetic religion.

<sup>1</sup>Bernhard Duhm, Theology of the Prophets, p. 186.



one other place, the very same and it is Prov. 1:1. The same character is that kind of inward and secret illumination to God which is exhibited in the prophetic knowledge, through- out the Old Testament. It is the exact opposite of "the pride of Israel" revealed by Jer. 2:2, 3:1, and Hos. 1:2, 2:10.

The difference of this original passage is pointed out by 2 Tim. 1: It is the difference between the knowledge of God, and that which was the foundation of the pro- phetic to teach. "To the people, but was an illuminated heart, ruling authority, whose words, temper, character, and be- liefs, and with costly gifts, and especially the offering of oneself or one's domestic possessions." It is the work of the Holy Spirit, and that is the action of God that provides. When does not correspond with this conception, or that to which it; he speaks of it. "Yahweh is a moral being, and He demands a moral offering from the heart of His worshippers." It cannot mean that the Old Testament writers, and even the prophets themselves, did not always regard at the height of their great argument. But thank God for these great elements of the moral religion who arose and so bravely attained this moral and ethi- cal conception of God, and who's relation to Him. These prophets are the predecessors of Christianity. In the New Testament we find the idea so clearly stated that God is a moral being who de- mands a moral service, and therefore nothing which we must have as good for a reward be attributed to Him. The limitation of the statement is different from that of the Old Testament. The limita- tion religion is revealed, the spiritual religion is ritualism, and at the best the Old Testament is a prophetic religion.



C. PROPHET ISAIAH AND THE SACRIFICES.

"What unto me is the multitude of your sacrifices?  
saith Jehovah: I have had enough of the burnt-offering of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, - I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when you spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you and make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow," Isa. 1:11-17.

This is the story of Isaiah. There we see the false and true way of seeking God's favor. The prophet enumerates all the regular forms of worship and their seasons, sacrifices, oblations, i.e. meal-offerings, incense, the observance of New Moon and Sabbath, and he boldly declares that God will not heed them.



C. PROPHET LAMIA AND THE SACRIFICIAL

"What name is the sacrifice of your sacrifice?"  
Lamia answered: I have not enough of the sacrifice  
offering of your, and the lot of the sacrifice; and  
I delight not in the blood of bulls, or of  
lamb, or of he-goats. When he comes to appear  
before me, who hath reserved him at your hand,  
to trample my temple? Being no more with you  
time; because is an abomination unto me; now  
even and as before, the calling of sacrifice.  
I cannot away with impurity and the solemn meet-  
ing. Your new moons and your appointed feasts  
my soul hateth; they are a trouble unto me; I am  
weary of hearing them. And when you spread forth  
your hands, I will hide mine eyes from you; you  
shall ye make vain prayers, I will not hear: your  
hands are full of blood. Wash you and make you  
clean; put away the evil of your doings from be-  
fore mine eyes; cease to be evil; learn to do  
well; seek justice, relieve the oppressed, break  
the fetters, give food for the hungry, and

This is the story of Lamia. There we see the false and  
true way of seeking God's favor. The prophet emphasizes all the  
regular forms of worship and their seasons, sacrifices, feasts,  
etc., i.e. soul-offerings, incense, the observance of New Moon  
and Sabbaths, and he boldly declares that God will not hear them.



But what God does demand and must receive is righteousness of life and the fulfillment of the social obligations of taking care of the fatherless and the widows, who may readily otherwise fall under wrong treatment. This is really a noble passage and resembles that of Amos.

It is plain that the sort of religion the Levitical priesthood was advocating was waning in its power when it ceased to express an habitual joyous view of the world and the divine government. There was no confidence in its vitality and sense of victory even during the calamities. In evil times, when men's thoughts were habitually somber, they betook themselves to the physical excitement of religion, as men now take refuge in beer and wine. That this is not a fancy picture is clear from Isaiah's description of the conduct of his contemporaries during the approach of the Assyrians to Jerusalem,<sup>1</sup> with the multiplied sacrifices that were offered to avert the disaster degenerated into a drunken carnival - "Let us eat and drink, for tomorrow we die",<sup>2</sup> And so in general, when an act of Semitic worship began with sorrow and lamentation - as in the mourning of Adonis, or in the great atoning ceremonies which became common in the later times - a swift revulsion of feeling followed, and the gloomy part of the service was presently succeeded by a burst of hilarious revelry, which in later times at least, was not a purely spontaneous demonstration of the conviction that man is reconciled with the powers that govern his life

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<sup>1</sup>Isa. 22:12.

<sup>2</sup>W. R. Smith, op. cit. p. 262



and what God demands and must receive is righteousness of  
 life and the fulfillment of the social obligations of being  
 one of the faithful and the witness, who may possibly other-  
 wise fall under great temptation. This is really a noble passage  
 and resembles that of Jesus.

It is plain that the sort of religion the Revolution  
 intended was a religion that was making its power when it ceased  
 to express an individual joyous view of the world and the living  
 government. There was no confidence in its vitality and sense  
 of victory even during the revolution. In 1793, when  
 men's thoughts were habitually sober, they found themselves  
 in the physical excitement of religion, as can now be traced  
 in their minds. That this is not a fancy picture is clear  
 from the description of the conduct of the representatives  
 during the approach of the Assembly to Versailles, with the  
 multiplied questions that were offered to meet the disaster  
 generated into a divine narrative - "Let us act and drink,  
 for tomorrow we die." And so in general, and as a part of  
 scientific worship began with sorrow and lamentation - as in the  
 mourning of Abolition, or in the great religious convulsions which  
 became common in the latter times - a swift revision of feeling  
 followed, and the bloody part of the service was presently suc-  
 ceeded by a burst of historical review, which in later times at  
 least, was not a purely scientific demonstration of the convul-  
 sion that man is reconciled with the powers that govern his life



and rule the universe, but in a great measure a mere orgiastic excitement. The nerves were strung to the utmost tension in the sombre part of the ceremony, and the natural reaction was fed by the physical stimulus of the revelry that followed. Even the ancient heathenism was more true to the moral principles and ethical life than that which was the Levitical Canaanized system. Therefore the Prophets could point to the past as a more ideal form of worship than it was at the eighth and seventh centuries. In the time of Wilderness the joyous rites were the appropriate expression for the happy fellowship that united God and the worshippers to the satisfaction of both parties. The enthusiasm of the worshipping throng was genuine. Men came to the sanctuary to give free vent to habitual feelings of a thankful confidence in their God, and warmed themselves into excitement in a perfectly natural way by feasting together, as people still do when they rejoice together.

In acts of worship we expect to find the religious ideal expressed in its purest form, and we cannot easily think well of a type of religion whose ritual culminates in a jovial feast. The prophets thought that they had the divine right to fight a cult that was purely pagan. It seems that such a faith sought nothing higher than a condition of physical well-being, and in one sense this judgment is just. The good things desired of the gods were the blessing of the earthly life, not spiritual but carnal things. But Semitic heathenism was redeemed from materialism by the fact that religion was not the affair of the



and rules the universe, but is a great measure a more objective  
existence. The nerves were turned to the nearest tension in the  
whole part of the organism, and the natural reaction was led by  
the physical stimulus of the reality that followed. Even the  
ancient heathenism was true to the moral principles and  
ethical life that which was the Levitical Commandment system.  
Therefore the prophets made point to the fact as a moral ideal  
form of worship that is seen at the ethical and moral center.  
In the time of the prophets the Jews were the spiritual  
representative for the people following that united God and the wor-  
shipers to the realization of both parties. The enthusiasm of  
the worshiping thing was genuine. When came to the spiritual  
to give first to spiritual feeling of a spiritual realization  
in their God, and turned themselves into excitement in a person-  
al manner way by feeling together, as people will do when  
they rejoice together.

In acts of worship as expressed to the religious  
ideal expressed in its highest form, and we cannot easily think  
well of a type of religion where ritual ceremonies in a formal  
way. The prophets thought that they had the divine right to  
light a candle that was purely pagan. It seems that such a thing  
seemed nothing higher than a tradition of spiritual well-being,  
and in one sense this judgment is just. The good things desired  
of the gods were the blessings of the earthly life, not spiritual  
but carnal things. But Jewish heathenism was redeemed from  
materialism by the fact that religion was not the effort of the



individual but the community. The ideal was earthly, but it was not selfish. In rejoicing before his God as one rejoiced with and for the welfare of his kindred, his neighbors and his country, and in renewing by a solemn act of worship the bond that united him to his God, he also renewed the bonds of family, social, and national obligation. It was the community, not the individual, that was sure of the permanent and unfailing help of its deity. It was national and not the personal providence that was sought by ancient religion. A man had no right to enter into private relations with supernatural powers that might help him at the expense of the community to which he belonged. In his relations to the Unseen he was found always to think and act with and for the community, and not for himself alone.

Now the prophets like Isaiah and Amos thought that even in its heathen form their ideas of sacrifices and worship were more pure and acceptable to God than during the Canaanite period. What unto me is the multitude of your sacrifices? I have had enough of the burnt-offerings and of rams and the fat of the fed beasts; and I delight not in the blood of bullocks, or the lambs, or of he-goats."<sup>1</sup> To bring sacrifices is to bring "vain oblations". And he hears the words of God, who says: "Bring no more of them; incense is an abomination unto me"; and the observation of the moon, which is so closely related to ancient moon-worship and the sabbath, and calling of the sacrificial assemblies. . . . "they are troublesome

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<sup>1</sup>Isaiah 1:11.



in individual and the community. The Israel was actually, but it was  
 not selfish. In fact, the Israel was not as one rejected with  
 and for the welfare of his kindred. His neighbors and his coun-  
 try, and in receiving by a common act of worship the bond that  
 united him to his God, he also renewed the bonds of family,  
 social, and national obligation. It was the community, not  
 the individual, that was the basis of the covenant and worship.  
 of the nation. It was national and not the personal propi-  
 tious that was sought by ancient religion. A man had no right  
 to enter into private relations with supernatural powers that  
 might help him at the expense of the community as well as re-  
 spected. In his relations to his God he was bound always to  
 think not only with and for the community, but not for himself  
 alone.

Now the prophets like Isaiah and Amos thought that even  
 in its darkest hour, the Israel of exiles and captivity was  
 more true and responsive to God than during the days of its  
 peace. What was the basis of their faith? I  
 have had enough of the burnt-offering and of tears and the  
 fat of the fat beasts; and I delight not in the blood of  
 sacrifices, of the lamb, or of the goat. To bring near-  
 ness is to bring "vain offerings". And he says: the words of  
 God, who says: "Bring no more of thy offerings; it is a vexation  
 unto me"; and the observation of the moon, which is so closely  
 related to ancient moon-worship and the worship of calf-  
 ing of the agricultural associations. . . . "They are transgressors



unto me" (1:14). "I am weary of bearing them." (15) Some of the commentators have tried to compromise these statements. They say that God was not against the sacrifices, but that self-dedication and self-renunciation, true devotion of the heart, with its necessary concomitant obedience, must accompany sacrifices, for God to be pleased therewith. But this compromise seems to be out of place, and utterly unfit with such plain statements as given by so many prophets of the God. What good could the sacrifices do to satisfy God with burning of flesh, fat and blood? He wanted the repentance of the heart out of which would flow the righteous living with him, and not the smell of the flesh and blood.

"I desire mercy, not sacrifice," "read love," is that that which is loved is like the morning cloud which the sacrifices, which are mere acts of ritual, which God would not desire, were frequent and regular. This great principle demand was Christ's favorite quotation from the Old Testament. Fellowship with the Father is the essence of love, where obedience and love is demanded in place of sacrifice. Love we get through the contribution which Jesus, the evangelistic prophet, made to religion. Mercy and knowledge of God are two requirements which we require. Not only intellectual knowledge, but loving knowledge, which works a true and lasting repentance in a man's heart.



unto me" (1:14). "I am weary of bearing them" (1:15) says of  
the confessions have tried to suppress these testimonies.  
They say that God was not against the sacrifice, but that  
self-sacrifice and self-renunciation, true devotion of the  
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good could the sacrifice do to satisfy God with burning of  
flesh, fat and blood? He wanted the repentance of the heart  
out of which would flow the righteous living with him, and not  
the smell of the flesh and blood.



#### D. HOSEA'S CONTRIBUTION TO THE ETHICAL LIFE.

Hosea's relationship is very close to that of Amos. The kind of repentance that he sees in the offering of the sacrifices is not a right kind. He says: "Your goodness is like clouds which are dispersed when the hot sun rises, and like the dew distilled in the night, but gone at once in the morning when the sun rises." In Palestine, like in California, the sky is usually clear of clouds about nine o'clock in the morning.

Their repentance is too shallow, their goodness is transitory; therefore, instead of the pardon they expect, the hewing of the prophet, the indignant words of God, and the judgments like lightning, will be the answer to their prayer. If, however, we may treat the verse (6:5) as a distinct utterance, we may refer the description to the work of previous prophets like Samuel, Elijah, and Elisha.

"I desire mercy, not sacrifice," "real love," is just that which in Israel is like the morning cloud; while the sacrifices, which are mere acts of ritual, which God cared nothing about, were frequent and regular. This great prophetic demand was Christ's favorite quotation from the Old Testament. Wellhausen points the contrast with I Sam. 15:22, where obedience and love is demanded in place of sacrifice. Here we get exactly the contribution which Hosea, the evangelistic prophet, made to religion. Mercy and knowledge of God are two requirements which Hosea requires. Not only intellectual knowledge, but inner knowledge, which works a true and lasting repentance in a man's heart.







The cultus, such as it was practiced in Israel at the time of Hosea was syncretistic in character; the worship of Yahweh being mixed with that of the local Ba'alim. When their practice with all their sacrifices was heathen, their worship of Yahweh, in the prophet's eyes, was heathen in character. Their religious instincts had been perverted, there was no knowledge of God in the land,<sup>1</sup> and the "bastard" people were incapable of real repentance. The national life was rotten through and through, and therefore, the corrupt state must be swept away. "Israel shall be swept out of the land, without king or priest, sacrifice or law. It can not dwell in the Lord's house (i.e. Palestine) while its heart is not His. But this doom shall not be the end." His own domestic tragedy had taught Hosea the infinite possibilities of outraged love. This lesson was to be applied to Yahweh's relations with his faithless bride, Israel.

Yahweh loves Israel, but His desire from her is "goodness, not sacrifice; and the knowledge of God more than burnt-offerings." "But they, like Adam have transgressed the covenant: there they have dealt treacherously against me", says the prophet. All their activities are taking a wrong course. They make sacrifices for God but do not repent and return to Him. Their worship is only a ritual play, which is not desired by God, and not the change of heart that he expects. Of their sacrifices he says: "I have seen horrible things: there whoredom is found in Ephraim, Israel is defiled."<sup>2</sup>

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<sup>1</sup>Hosea 4:1.

<sup>2</sup>Hosea 6:10.



The column, such as it was preserved in Israel as the

time of Joshua was representative in character; the worship of

Yahweh being mixed with that of the local deities. When their

practices at all their assemblies were better, their worship

of Yahweh, in the prophet's eyes, was better in character.

Their religious institutions had been perverted, there was no

knowledge of God in the land,<sup>1</sup> and the "heathen" people were in-

capable of real repentance. The national life was rotten through-

out and through, and therefore, the corrupt state must be swept

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Yahweh loves Israel, but His desire from her is "good-

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God, and not the change of heart that He expects. Of their

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wherever is found in Ephraim, Israel is defiled."<sup>2</sup>

<sup>1</sup>Joshua 24:1.  
<sup>2</sup>Joshua 24:10.



### E. THE TESTIMONY OF PROPHET AMOS.

Amos, the herdsman of Tekoa, is the first of the prophets who lifted his voice against this abuse of religion. He hears the voice of Jehovah saying, "I hate, I despise your feasts, and your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them."<sup>1</sup> One point is common to most of the prophets, that the gifts are a means of gratification to those that offer them, and not Yahweh; i.e. insofar as they were regarded as gifts, the gifts are declared by the prophets to be more agreeable to the givers than to the recipient, though by no means in the sense that it was in this case more blessed to give than to receive. This charge is to be understood as we gather the hints that this group of passages contains, that it points to the fact that the prophets had largely in view the sacrifices which furnish a sacred meal for the giver of them. Then, since these were the prominent factors among the sacrifices, we understand the prophets' minds when for instance Jeremiah, in his sarcastic exhortation, says: "Add your burnt-offerings to your peace-offerings and eat flesh," i.e. treat the sacrifice that was, according to custom, burnt whole on the altar exactly as those which were mainly eaten by the worshippers: the one kind gives Yahweh no more satisfaction than the others; he will accept neither one of them.

Amos denounces strongly the unhallowed cultus. In his scorn like Jeremiah or Isaiah, he seems to imply that the whole practice of sacrifices and assemblies were altogether without Divine sanction.

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<sup>1</sup>Amos 5:21.



# 2. THE TESTIMONY OF ISRAEL

Amos, the prophet of Israel, is the first of the prophets who lifted his voice against the abuse of religion. He said the voice of Jehovah saying, "I hate, I despise your feasts, and your solemn assemblies. Yet, though ye offer me your burnt-offerings and meat-offerings, I will not accept them." One point is common to most of the prophets, that the gifts are a means of gratification to those that offer them, and not Jehovah; i.e. insofar as they were regarded as gifts, the gifts are de- clared by the prophets to be more acceptable to the giver than to the recipient, though by no means in the sense that it was in this case more pleased to give than to receive. This charge is to be understood as we gather the plain fact that the prophets passages contain, that it points to the fact that the prophets had largely in view the sacrifices which formed a sacred meal for the river of them. Then, since these were the prominent factors among the sacrifices, we understand the prophets' minds when for instance Jeremiah, in his unceasing exhortation, says: "Add your burnt-offerings to your peace-offerings and eat flesh," i.e. treat the sacrifice that was, according to custom, burnt whole on the altar exactly as those which were partly eaten by the worshippers: the one kind gives Jehovah no more satisfaction than the others; he will accept neither one of them.

Amos denounces strongly the unbalanced cult. In his scorn like Jeremiah or Isaiah, he seems to imply that the whole practice of sacrifices and assemblies were altogether without Divine sanction.



He says in the name of Yahweh: "I hate them, and I despise all those kinds of feasts." These feasts were those three annual feasts at which every male had to appear. First was the Feast of the Unleavened Bread (Ex. 23:14-17). The second was the Feast of Harvest, and third was the Feast of Ingathering at the end of the year. These three feasts were great times of sacrificing, eating, drinking, and merrymaking. The gospel of God is at times not very pleasant, especially if there is a big portion of truth in it and it turns to be entirely contrary to the practice of the people. The people, in such circumstances, usually take one or the other of two alternatives: they repent and start on the new path with the prophet, or turn against the prophet. The latter was the result among the Jews.

Then he asks them in the name of God: "Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" (Amos 5:21-25). The same idea is expressed by Isaiah (1:13), though the word means literally "to smell", and might express the pagan notion that the gods were delighted in the reek of the sacrifices. We find the same idea in the Yahwistic narrative in Genesis (8:21). They had a very anthropomorphic idea of God. They thought that if Yahweh should get a good smell of the soothing savour of the sacrifice, He would change His mind and be angry no more.<sup>1</sup> Those assemblies were everything else but true worship of God. Eating and drinking, and revelry! "I will not take delight in them; neither will I regard the peace-offerings of your fat beasts," saith the Lord.

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<sup>1</sup>I Sam. 26:19; Judges 9:13.







And of their music and singing he says: "Take them away from me, the noise of thy songs, for I will not hear the melody of thy viols."<sup>1</sup> This, which they called worship, was burdensome to God. There was no indication of repentance, nor sorrow for sins, and no change of heart nor inner life in God out of which would come righteousness and good life. "Let justice roll down as waters and righteousness as mighty streams," or rather perennial streams.

In the twenty-fifth verse the question implies that the Israelites did not offer sacrifices in the wilderness, i.e. in the way Canaanites offered; and yet that was a time of Jehovah's close presence with the people. It was the golden time of Yahweh's love towards his beloved, as Hosea puts it, and yet the elaborate ritual of the later religion was unknown.<sup>2</sup>

This obvious and simple interpretation of course implies that Amos did not know the view expressed in the completed Pentateuch, that the sacrificial, or Levitical system, had been appointed in the wilderness. Naturally, before the modern view of the growth of the Mosaic institutions and the date of the Pentateuch was reached, interpreters tried, as in A.V., to read the verse as if it implied that such offerings had been made for forty years.

There has been several interpretations of verse 26. If, however, the Siccuth and Chiun are names of idols, they must be

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<sup>1</sup>Amos 5:23.

<sup>2</sup>See Ewald Wellhausen and Nowack.



and of their minds and aiming the eyes: "There they were  
 in the place of my house, for I will not have the weight of  
 my voice. This, which they called justice, was justice  
 to God. There was no indication of resistance, nor voice for  
 them, and no change of heart nor inner life in God out of which  
 would come righteousness and good life. "But justice will come  
 as equity and righteousness as equity, either," or neither  
 potentiality.

In the twenty-fifth verse the question implies that  
 the Israelites did not offer sacrifices in the wilderness, i.e.  
 in the way of Canaanites offered; and yet that was a time of Jeroboam's  
 vain alone presence with the people. It was the golden calf at  
 Jeroboam's love towards his beloved, as Hosea tells it, and yet  
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 the verse as if it implied that such offerings had been made  
 for forty years.

There has been several interpretations of verse 25. It  
 however, the Septuagint and Chaldee and names of Israel, they were to

<sup>1</sup>Amos 5:25.  
 See David Williams and Howard.



sakkut, the Assyrian god of war (Adar), and Kewan (Saturn).<sup>1</sup> When the verb is in the future form, we should get a prophecy that the Israelites who offered the vain and empty ritual, will presently take up the images of Assyrian gods and so will go away into exile. Ewald and Robertson Smith, however, suggested that the names are not proper names, but common nouns in the constructive case, "the shrine of your king and the stand of your images," but these meanings are unsupported. The LXX had a different text, and translated "Thou took up the tent of Molach and the star of your god Raiphan, their images which ye made for yourselves." (Stephen, quoted from LXX, in Acts 7:43). One thing is certain, that the verse cannot grammatically or historically refer to the desert life of Israel; the case is future, and Amos could not have attributed the worship of Assyrian gods to the time of Moses.

Horton thinks that it is the only solution to accept Schrader's suggestion and to illustrate the carrying of the helpless idols in their processions (Isa. 46:1; Jer. 48:7; 49:3). Wellhausen objects that captives would not take their conqueror's gods into captivity. But is it not the irony of the situation, that Israel by its sins has implicitly made the Assyrian gods, Siccuth and Chiun, his own, and in the captivity will only make explicit what has been implicit?

Nowack regards the verse as inserted by a reader in the Assyrian period, who saw his compatriots brought into this degrading relation with Assyrian gods. "The star of your god"

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<sup>1</sup>R. F. Horton, Amos.



...the Assyrian god of the (Akkadian) ...  
 ...the word is in the future tense, we should get a prophecy  
 ...the Israelites who offered the vain and empty ritual.  
 ...will presently take up the legends of Assyrian gods and as will  
 ...any into exile. ...and ...  
 ...passed that the names are not proper names, but common nouns  
 ...in the comparative case, "the object of your king and the object  
 ...of your images", but these names are unimportant. The ...  
 ...and a different text, and translated "Then took up the king of  
 ...and the king of your god ...  
 ...was far from alive." ...  
 ...The thing is certain, that the names are unimportant or  
 ...historically refer to the present life of Israel; the names of  
 ...names, and these could not have originated the words of the  
 ...Assyrian gods to the time of Moses.

Horton thinks that it is the only objection to connect  
 ...Horton's suggestion and to illustrate the variation of the  
 ...names in their possession (Isa. 46:1; Jer. 10:11;  
 ...46:2). ...  
 ...names of gods into captivity. But it is not the name of  
 ...the situation, that is used by the name and implicitly made the  
 ...Assyrian gods. ...  
 ...will only name explicitly what has been implicit?

Horton suggests the word as inserted by a reader in the  
 ...period, who saw the comparative brought into this  
 ...relating relation with Assyrian gods. "The star of your god"



should perhaps be "your star-god", in reference to Chiun as the Assyrian Saturn. In either case, it gives us more light on the character of the Levitical sacrificial feasts and of their pagan origin.

(2) It also appears that animal victims were killed for the dead, but hence sacrifices were made to them as if they were gods. The fact that bones have been found in several graves, containing bones of animals, and chickens.<sup>2</sup>

<sup>2</sup>Archaeological and Ethnographical Excavations in Palestine -  
Jerusalem, 1900, pp. 9, 10.  
<sup>3</sup>Ibid., pp. 23, 24.  
<sup>4</sup>Ibid., p. 54; 1904, p. 54.



should perhaps be "your own", in reference to Chlor as  
the Asymptotic System. In other cases, it gives us some light  
on the character of the levelled asymptotic System and of  
their own origin.



## Chapter V. SACRIFICES IN THE PRE-PROPHETIC TIMES.

### A. SACRIFICING FOR THE DEAD.

The Canaanite people believed that the dead were still subject to hunger and especially to thirst. Some dishes have been found in their graves where there have been also some remains of food and bones of animals, and some jars which have been filled with milk.<sup>1</sup> In a grave at Gezer there was found a bronze knife-blade lying in a dish that had once contained a piece of sheep's flesh, for the dead must surely be provided with means to cut his meat. They even took care to cover the dish in order to keep the meat hot. There was often a cup beside the jar of water. This is probably the oldest mode of sacrifice yet found. From the necessity of renewing these offerings of food there arose a regular ritual practice. Some of the tombs were provided with holes through which the dead could be supplied with food and drink: for example, the keystone of a funerary chamber at Megiddo was pierced with funnel-shaped passage 20 cm. wide.<sup>2</sup>

(1) It also appears that animal victims were killed for the dead, and hence sacrifices were made to them as if they were gods. In fact, pits have been found in several graves, containing ashes, bones of animals, and cinders.<sup>3</sup>

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<sup>1</sup>Mittheilungen und Nachrichten des deutschen Palaestina-Vereins, 1906, pp. 9, 10.

<sup>2</sup>Ibid., pp. 23, 60.

<sup>3</sup>Ibid., p. 54; 1904, p. 54.



CHAPTER V. SACRIFICING IN THE PRE-HISTORIC PERIOD.

1. SACRIFICING FOR THE DEAD.

The Gansu people believed that the dead were still  
subject to hunger and especially to thirst. Some dishes have  
been found in their graves which have been also seen in  
other parts of the country, and some of which have  
been found in the graves of the Gansu people. In a grave at Gansu  
a bronze knife-blade lying in a dish that had once contained  
some of the food. For the dead must surely be provided  
with means to eat his meal. They even took care to cover the  
dish in order to keep the meat hot. There was also a cup be-  
side the jar of water. This is probably the object of the  
sacrifice for food. From the necessity of providing food for  
the dead, it is not surprising that a regular ritual was observed.  
Of the food was provided in the graves, and the food  
could be applied with food and drink. For example, the food  
of a luxury chamber at Lanzhou was placed with funeral  
shaped vessels 20 cm. wide.

(1) It also appears that animal victims were killed for  
the dead, and some sacrifices were made to them as if they were  
gods. In fact, this has been found in several graves, contain-  
ing bones of animals, and others.

References and Notes  
Kern, 1900, p. 10.  
Kern, 1900, p. 10.  
Kern, 1900, p. 10.  
Kern, 1900, p. 10.



(2) "The cup-holes often found near the grave are probably intended more to carry blood or libations<sup>1</sup> to the dead than to receive rain-water to quench his thirst, or to contain flowers "symbolizing the mysteries of death and resurrection."<sup>2</sup>

(3) The practice of cutting off a lock of hair or part of the beard for the dead, as also the custom of making the incisions in, or mutilating the body, in honor of the dead, were likewise of a religious nature. For these two customs were forbidden by the Deuteronomic Law, which added that Israel must be holy to Yahweh (Dt. 14:2): hence these two practices were looked upon as acts of consecration to another god. The former of the two customs, the tonsure, seems originally to have been an offering of hair to the dead.<sup>3</sup> The purpose of the incisions was probably an offering of blood to the dead in order to establish a bond of communion with his spirit, or to restore strength to him.<sup>4</sup>

(4) Finally, actual sacrifices were made to the dead in the form of funeral feasts of which the dead received a portion (Dt. 26:13-14), or offerings laid on the tomb or libations poured on it, (Tobit 4:17; Sirach 7:33; Gen. 35:8, 14) or of bloody sacrifices intended to appease the unquiet spirit of the slain who had not been and could not be avenged (Dt. 21:19).

The displeasure of the dead was greatly feared; it was a wide-spread belief that they were able to grant or withhold

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<sup>1</sup>M. J. Lagrange, Etudes sur les Religions Semitiques, 2nd Ed. Paris, 1905, p. 36. (Lecoffre, 1905, p. 115)

<sup>3</sup>Adolphe Lods, Israel, p. 226.

<sup>4</sup>Ibid., p. 226.



(2) "The sup-planting of the old by the new"

gradually intended more to carry the old or to liberate the old than to receive the new. It is to be noted that the "symbolism" of the old is not to be discarded.

(3) The question of whether or not the old is to be

of the old for the new, and also the question of whether the old is to be discarded or whether it is to be preserved.

It is to be noted that the old is to be preserved.

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It is to be noted that the old is to be preserved.

to him.

(4) Finally, the old is to be preserved.

It is to be noted that the old is to be preserved.

It is to be noted that the old is to be preserved.

It is to be noted that the old is to be preserved.

It is to be noted that the old is to be preserved.

It is to be noted that the old is to be preserved.

The significance of the old is to be preserved.

It is to be noted that the old is to be preserved.

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It is to be noted that the old is to be preserved.



the fertility of the soil so necessary to both pastoral and agricultural peoples. Two ancient stories suggest that the Israelites shared this belief. One is the account of a famine which happened in the days of David, and which had been sent, according to the present form of the story, because of the Gibeonites slain by Saul, but no doubt the original version represented it as sent by the spirits of the slain Gibeonites (II Sam. 21:1-140). The other is the story of Cain, in which Yahweh says to the murderer:

"And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. 4:11-12)

Originally it would not have been the earth which took up Abel's cause, but the slain man's spirit, which, having entered the soil in the form of blood, denied to the murderer the fruits of that soil.<sup>1</sup>

There are many traces of ancestral worship among the Arabs. When an Arab pitches his tent near the grave of a member of his family or clan, he slays a victim for the dead. It would appear that in early times there must have been among the Hebrews also some form of organized ancestor-worship. In the historical period, the Israelite attached the greatest importance to being buried with his fathers. The chief reason for this desire must have been the same among the Hebrews as among the

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<sup>1</sup>Bernhard Duhm, Theologie der Propheten, pp. 150-2.







Babylonians: for a man to be torn from the grave of his fathers was, according to a text of Assurbanipal, "to be deprived of sacrifices and libations". The family grave was the sanctuary where the ancestors received the worship of their descendants. Hence there arose the custom of erecting on the tomb a massebah, or a stele, intended not only to represent or to embody the spirit of the dead among the living, but to receive the libations which should be made to him (Gen 35:14).

"There is reason", says Dr. Lods,<sup>1</sup> "to suppose that the anniversary of a death was kept with fasting and mourning. This is suggested, on the one hand, by the analogy of public mourning ceremonies which were apparently copied from private mournings, and on the other hand, by the fact that the quinoth, or laments for the dead, were "learned", evidently with a view to their recital on some similar occasion."

#### B. SACRIFICES TO THE GODS.

(1) The Hebrews, like the modern Bedouins, received most of their nourishment from their sheep and goats, not that they were great meat-eaters, for they, like most of the pastoral people, disliked to kill their animals and only did so on ceremonial occasions, such as feasts or the arrival of a guest, and then, no doubt, as a sacrifice.

We shall see that the Israelite cultus was full of practices usually regarded as magical; this was certainly already the case in pre-Mosaic times. For instance, sacred objects, and

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<sup>1</sup>Adolphe Lods, op. cit., p. 227.







in particular the sacred stone, the abode of the god, were rubbed with blood, this being the normal form of sacrifice among the pre-Islamic Arabs, and the central rite in the sacrificial act among the Israelites. The original reason for this was magical, such as the purpose of establishing the tie of blood-relationship between the clan and a God, or the intent of giving or restoring life and strength to the sacred things and to the God himself, just as Ulysses gave the shades blood to drink to enable them to speak to him.<sup>1</sup>

(2) In the oasis of Kadesh there was a rock, evidently very sacred, from whence there flowed a sacred spring, the spring of Massah or Meribah; according to the Israelite tradition it was Moses who had caused the water to gush out by striking the rock with his rod (Ex. 17:1-7). At the foot of Sinai there were twelve standing stones or steles (Heb. mazzebah), also an altar. It was Moses, again, according to the Hebrew stories, who had set them up, in order that the youths of Israel might offer burnt-offerings and slay peace-offerings there. (Ex. 24:4-8)

Plainly it could not have been Moses who introduced the use of stones into the ritual of the Hebrew tribes, since it was a common custom among the nomad Semites. "The Arabs", said Clement of Alexandria, "worship the stone".<sup>2</sup> Some of the sacred stones of the pre-Islamic Arabs were masses of rock

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<sup>1</sup>Odysey, XI, 96-97.

<sup>2</sup>Migne's Greek Patrology VII, col. 133.



in particular the sacred stones, the shape of the and, were  
 topped with gold, this being the formal form of sanctification  
 among the pre-Islamic Arabs, and the central idea in the sacrificial  
 ritual was the sanctification. The original reason for this  
 was natural, based on the purpose of establishing the tie of  
 blood-relationship between the clan and a god, on the basis  
 of giving an immortal life and strength to the sacred things  
 and to the god himself, just as Vikings gave the wooden figure  
 to drink to enable them to speak to him.

(2) In the case of Mecca there was a rock, undoubtedly  
 very sacred, from whence there flowed a sacred spring, the  
 spring of Zamzam or Habbash; according to the Islamic tradi-  
 tion it was Hagar who had caused the water to gush out by strik-  
 ing the rock with his rod (Gen. 21:1-14). At the foot of Habbash  
 there were twelve standing stones or pillars (Habbash, p. 100).  
 Also at Mecca. It was Hagar, again, according to the Hebrew  
 tradition, who had set them up, in order that the words of Is-  
 rael might utter words of praise and give voice of testimony  
 there. (Gen. 21:1-14)

Mecca is again not far from Mecca who introduced the  
 use of stones into the ritual of the Hebrew tribes, since it  
 was a common custom among the nomads to set up "the twelve", as  
 Clement of Alexandria, "worshiping the stones", some of the  
 sacred stones of the pre-Islamic Arabs were cases of rock

Epiphanius, Against Heresies, III, 123.  
 Irenaeus, Against Heresies, III, 123.



having a more or less vague resemblance to the human form.<sup>1</sup> Others, like that of Dusares, at Petra, or the two sacred stones of the Ca'abah at Mecca, were merely cubes.

The sacred stone of the Arabs was usually an upright monolith; it was called nusb, a thing set up (a word of the same root as the Hebrew massebah) or ghari, that is, rubbed with blood. It stood either in the center or on the boundary of the sacred enclosure, and the blood of the victims was poured upon it. They spoke to it, caressed it, and even clothed it with garments.<sup>2</sup>

(3) The covenant blood seems to be a very old idea. In Herodotus the blood of the covenant is that of the human parties; in the cases known from Arabic literature it is the blood of an animal sacrifice. At first sight this seems to imply a progress in refinement and an aversion to taste human blood. But it may well be doubted whether such an assumption is justified by the social history of the Arabs, and we have already seen that the primitive form of the blood covenant has survived down to modern times. Rather, I think, we ought to consider that the ceremony described by Herodotus is a covenant between individuals, without that direct participation of the whole kin, which, even in the time of Nilus, many centuries later, was essential in these parts of Arabia to an act of sacrifice involving the death of a victim. The covenant made by sacrifice is generally, if not always, compact between whole

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<sup>1</sup>J. Wellhausen, Skizzen und Vorarbeiten, pp. 45-8, 51-4.

<sup>2</sup>Adolphe Lods, op. cit., p. 258.







kins, so that here sacrifice was appropriate, while at the same time a larger supply of blood was necessary than could well be obtained without slaughter. That the blood of an animal was accepted in lieu of the tribesmen's own blood, is generally passed over by modern writers without explanation. But an explanation is certainly required, and is fully supplied only by the consideration that the blood of the victim whose life was to be communicated to the new-comers (being itself included in the sacred circle of the kin), served quite the same purpose as man's blood. On this view the rational of the covenant sacrifice is perfectly clear.

I do not, however, believe that the origin of sacrifice can possibly be sought in the covenant between whole kins - a kind of compact which in the nature of things cannot have become common until the tribal system was weak, and which in primitive times was probably unknown. Even the adoption of individuals into a new clan, so that they renounced their old kin and sacra, is held by the most exact students of early legal custom to be, comparatively speaking, a modern innovation on the rigid rules of the ancient blood-fellowship; much more, then, must this be true of the adoption or fusion of whole clans. I apprehend, therefore, that the use of the blood drawn from a living man for the initiation of an individual into new sacra, and the use of the blood of a victim for the similar initiation of a whole clan, must both rest in the last resort on practices that were originally observed within the bosom of a single kin.

To such sacrifice the idea of a covenant, whether between



... as that here attention was concentrated. While at the  
same time a larger supply of blood was necessary than could  
well be obtained without assistance. That the blood of an  
animal was accepted in lieu of its own blood, is  
generally passed over by modern writers without explanation.  
But an explanation is easily and properly given, and is fully sup-  
plied only by the demonstration that the blood of the victim  
whose life was to be communicated to the new-born being  
itself included in the sacred circle of the king, as the blood  
of the same person as man's blood. On this view the retention  
of the covenant signifies its perpetuity.

I do not, however, believe that the origin of sacri-  
fice can possibly be sought in the covenant between  
him - a kind of sacred which in the nature of things cannot  
have become common until the first system was well, and which  
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living man for the initiation of an individual into a new  
clan and the use of the blood of a victim for the same initiation  
of a whole clan, must both rest in the last resort on practices  
that were originally observed within the bosom of a single kin.  
To such practices the idea of a covenant, whether between



the worshippers mutually or between the worshippers and their god, is not applicable, for a covenant means artificial brotherhood, and has no place where the natural brotherhood, of which it is an imitation, already exists. The Hebrews, indeed, who had risen above the conception that the relation between Jehovah and Israel was that of natural kinship, thought of the national religion as constituted by a normal covenant-sacrifice at Mount Sinai, where the blood of victims was applied to the altar on the one hand, and to the people on the other (Ex. 24:4ff), or even by a still earlier covenant rite in which the parties were Jehovah and Abraham (Gen. 15:8ff). And by further development of the same idea, every sacrifice is regarded in Ps. 1:5 as a covenant between God and the worshipper.

(4) In the ritual of the Semites and other nations, both ancient and modern, we find many cases in which the worshipper sheds his own blood at the altar as a means of recommending himself and his prayers to the deity.<sup>1</sup> A classical instance is that of the priests of Baal at the contest between the god of Tyre and of Israel (I Kings 18:28). Similarly at the feast of the Syrian goddess at Magdag, the Galli and devotees made gashes in their arms, or offered their backs to one another to beat, exactly as is done by Persian devotees at the annual commemoration of the martyrdom of Hasan and Hosian. The general diffusion of the same usage among the Aramaeans is attached by the Syriac word ethashshaph, or "make supplication"

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<sup>1</sup>J. Spencer, De Legibus Hebraeorum Ritualibus, II 13,2.



the relationship existing between the two nations and their  
and, as has been said, for a moment, the relationship between  
had, and was in place where the national movement, of which  
it is an indication, already existed. The Hebrews, indeed, who  
had taken down the conception that the relation between Hebrews  
and Israel was that of national kinship, through of the national  
relation as manifested by a common government-structure at home  
and, where the bond of voting was applied to the other on  
the one hand, and to the people on the other (the latter, of  
even by a still earlier government into which the parties were  
Hebrew and Arabized). And by further development  
of the same idea, every restriction is removed in 1914 and a  
government between Jew and the Arabized.

(4) In the light of the general and other nations,  
both ancient and modern, the law may be said to be the  
highest which has been placed at the disposal of a nation of voters  
making itself and its property to the state, a principle  
instance is that of the principle of law as the contract between  
the God of Israel and of Israel (18:25). Similarly, as  
the result of the law, the nation of Israel, the God of Israel  
voters made known in their eyes, or offered their backs to  
one another to beat, exactly as is done by modern nations.  
The annual commemoration of the redemption of Israel and Moses.  
The general diffusion of the same sense among the nations is  
attested by the phrase "nationalism", or "nationalism".



(literally, "cut one self").

The current view about such rites in modern as in ancient times has been "that the effusion of blood without taking away life is a substitute for human sacrifice",<sup>1</sup> an explanation which recommends itself by its simplicity, and probably hits the truth with regard to certain cases. But, as a general explanation of the offering of his own blood by a suppliant, it is not quite satisfactory. Human sacrifice is offered, not on behalf of the victim, but at the expense of the victim on behalf of the sacrificing community, while the shedding of one's blood is, in many cases, a means of recommending oneself to the godhead.

(5) Further, there is an extensive class of rites prevalent among savage and barbarous people in which blood-shedding forms part of an initiatory ceremony, by which youths, at or after the age of puberty, are admitted to the status of a man, and to a full share in the social privileges and sacra of the community. In both cases the object of the ceremony must be to tie, or to confirm, a blood-bond between the worshipper and the god by a means more potent than the ordinary forms of stroking, embracing or kissing the sacred stone. To this effect the blood of the man is shed at the altar, or applied to the image of the god, and has exactly the same efficacy as in the forms of the blood covenant that has already

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<sup>1</sup>See Bausanias, III. 16, 10.



(literally, "not oneself").

The current view about such rites in modern as in ancient times has been "that the intention of blood without taking away life is a substitution for human sacrifice," an explanation which recommends itself by its simplicity, but probably hits the mark with regard to certain cases. But as a general explanation of the offering of his own blood by a worshiper, it is not quite satisfactory. Human sacrifice is offered, not on behalf of the victim, but at the expense of the victim on behalf of the sacrificer's community, while the shedding of one's blood is, in many cases, a means of recommending oneself to the gods.

(2) Another, there, is an extensive class of rites prevalent among savage and barbarous people in which blood-shedding forms part of an initiatory ceremony, by which youths at or after the age of puberty, are admitted to the status of a man, and to a full share in the social privileges and duties of the community. In both cases the object of the ceremony must be to life, or to continue a blood-bond between the worshiper and the god by a blood more potent than the ordinary forms of offering, substitution or killing the sacred animal. In this effort the blood of the man is shed at the altar, or applied to the image of the god, and the exactly the same is done as in the form of the blood covenant that has already



been discussed.<sup>1</sup>

Among the Hebrews and Arabs, and indeed among many other peoples, both ancient and modern, the laceration of the flesh in mourning is associated with the practice of shaving the head or cutting off part of the hair and depositing it in the tomb or on the funeral pyre.<sup>2</sup> Here also a comparison of the usage of more primitive races shows that the rite was originally two-sided, and had exactly the same meaning as the offering of the mourner's blood. Among the Semites, and other ancient peoples, the hair-offering is common, not only in mourning but in the worship of the gods, and the details of the ritual in the two cases are so exactly similar that we cannot doubt that a single principle is involved in both.

#### C. WHAT SACRIFICES WERE KNOWN IN THE WILDERNESS?

(1) The sacrifices of olah and zebah are the two sacrifices which are often mentioned in the older literature, and they are often spoken together, as all animal sacrifices fell under one or the other head. The use of sacrifice as an atonement for sin is also recognized in the old literature, especially in the case of the burnt-offering, but there are only a few traces of a special kind of offering appropriated for this purpose before the time of Ezekiel. The formal distinctions with regard to Hebrew sacrifices that can be clearly made out at the time of wilderness are burnt-offering and meal-offering.

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<sup>1</sup>W. R. Smith, The Religion of the Semites, p. 322.

<sup>2</sup>Krehl, Rel. der Araber, p. 33.







(2) All sacrifices laid upon the altar were taken by the ancients as being literally the food of the gods. Among the Hebrews the conception that Jehovah eats the flesh of the bulls and drinks the blood of the goats, against which the author of the Ps. 50, and the prophets Amos, Hosea, Isaiah and Jeremiah are protesting so strongly, was never eliminated from the ancient technical language of the priestly ritual, in which the sacrifices are called "the food of the deity". In its origin this phrase must belong to the same circle of ideas as Jotham's "wine which cheereth gods and men", (Judg.9:13). But in the higher forms of heathenism the crass materialism of this conception was modified, in the case of fire-offerings, by the doctrine that man's food must be etherealized or sublimated into fragrant smoke before the gods partake of it. This observation brings us to the second of the points which we have noted in conception with Hebrew sacrifice, viz, the distinction between sacrifices that are merely set forth on the sacred table before the deity, and such as are consumed by fire upon the altar.

(3) The table of shewbread has its closest parallel in the lectisternia of ancient heathenism, when a table laden with meats was spread beside the idols. Such a table was set in the great temple of Bel at Babylon<sup>1</sup> and if any weight is to be given to the apocryphal story of Bel and Dragon in the Greek Book of Daniel, it was popularly believed that the god actually consumed the meal provided for him, a superstition that might easily hold

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<sup>1</sup>Herod I. 181; Diod. Sic. II, 9.9.







its ground by priestly connivance where the table was spread inside the temple. We find the same idea again as practiced among the Canaanite people.<sup>1</sup>

(4) The leading idea in the animal sacrifices of the Semites, was not that of a gift made over to the god, but of an act of communion, in which the god and his worshippers unite by partaking together of the flesh and blood of a sacred victim. This was the kind of sacrifice Israel had in the wilderness. And this was the kind of sacrifice that Jethro, Moses' father-in law, offered in the wilderness where Moses, Aaron and all the Elders of Israel took part as guests (Ex. 18:12). It may be true that in the case of certain very solemn sacrifices, especially of the piacular, to which class the sacrifices cited by Sprenger<sup>2</sup> appear to belong, the victim sometimes came to be regarded as so sacred that the worshippers did not venture to eat it at all, but that the flesh was burned or buried or otherwise disposed of in a way that secured it from profanation; and among the Arabs who did not use burning except in the case of human sacrifices, we can quite well understand that one way of disposing of holy flesh might be to leave it to be eaten by the sacred animals of the god.

(5) Or again, when the sacrifice was expressly offered as a ransom, as in the case of a hundred camels with which 'Abd-al-Mottalib redeemed his vow to sacrifice his son, it is intelligible that the offerer serves no part of the flesh, but

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<sup>1</sup>M. Virolleaud, De Arch. Bib., IV-V, 35.

<sup>2</sup>Sprenger, Bib. Hist. p. 100, 1.7.



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leaves it to anyone who chooses to help himself; or even (according to another reading) leaves it free to man and beast.<sup>1</sup> On the whole, however, all the well-authenticated accounts of Arabian sacrifice seem to indicate that the original principle, that the worshippers must actually eat of the sacred flesh, was very vigorously kept to. Wellhausen, indeed, is disposed to think that the practice of slaughtering animals, and leaving them beside the altar to be devoured by wild beasts, was not confined to certain exceptional cults, but prevailed generally in the case of the atair (sing. atira) or annual sacrifices presented by the Arabs in the month Rajah, which originally corresponds to the Hebrew Passover-month (Abib, Nisan).<sup>2</sup>

"It is remarkable", says Wellhausen, "how often we hear of the atair lying round the altar-idol, and sometimes in poetical comparisons the slain are said to be lying on the battle-field like atair." <sup>3</sup> But in the Arabian method of sacrifice the carcasses of the victims naturally lie on the ground, beside the sacred stone, till the blood, which is the god's portion, has drained into the ghabghab, or pit, at its foot, and till all the other ritual prescriptions have been fulfilled. Thus at a great feast, when many victims were offered together, the scene would resemble a battle-field; indeed, it is impossible to imagine a more disgusting scene of carnage than is still presented every year at Mina on the great day of sacrifice, when the ground is literally covered with innumerable carcasses.<sup>4</sup>

<sup>1</sup>Tabari, Muhammad Ibu Jari I. 1,4. And W.R.Smith, Religion of the Semites, p.227.

<sup>2</sup>Julius Wellhausen, History of Israel, p.94.

<sup>3</sup>Ibid. p.115.

<sup>4</sup>Robertson Smith, Religion of the Semites, p. 228.







(6) There is another offering among the Semitic people that is from the ancient days and which is called a libation in the Hebrew ritual. And in Ps. 16:4 "drink-offerings of blood", it is spoken of as something heathenish. This proves, however, that such libation was known; and that the Hebrew altar ritual of the blood is essentially a drink offering appears from Ps. 50:13, where Jehovah asks, "Will I eat the flesh of bulls or drink the blood of goats?" In Ecclesiasticus the wine is treated as the libation, and is called "the blood of the grape", from which one is tempted to conclude that here also blood is the typical form of libation, and that wine is a surrogate for it, as the fruit-juice seems to have been in certain Arabian rites. Putting all this together, and noting also that libations were retained as a chief part of ritual in the domestic heathenism of the Hebrew women in the time of Jeremiah (Jer.19:13; 32:29), and that private service is often more conservative than public worship, we are led to conclude:(a) that the libation of blood is a common Semitic practice, older than fire sacrifices, and (b) that the libation of wine is in some sense an imitation of, and surrogate for, the primitive blood-offering.



(a) There is another offering among the Jewish people  
that is on the same date and which is called a libation in  
the Hebrew ritual. And in Ex. 29:38 "drink-offering of blood"  
it is spoken of as something instituted. This proves, however,  
that such libation was known; and that the Hebrew altar ritual  
of the blood is essentially a drink offering. Ex. 29:38  
Ex. 29:38, verse 38, says, "With a drink-offering of blood"  
drink the blood of peace? In Exodus 29:38 the word is  
translated as the libation. And as called "the blood of the drink"  
from which one is supposed to conclude that here also blood is  
the typical form of libation, and that there is a connection for  
it, as the drink-offering seems to have been in Jewish ritual  
since. Examine all this together, and you will also find libations  
were retained as a drink-offering of blood in the Jewish ritual.  
And of the Hebrew word in the time of Jeremiah (Jer. 41:13);  
Ex. 29:38, and the phrase "drink-offering" is of the same connection.  
And finally, we are led to conclude: (b) that the libation of  
blood is a common Jewish practice, older than the sacrifice.  
And (c) that the libation of wine is an older than the libation  
of blood, and therefore that the primitive blood-offering.



## VI. CANAANITE SACRIFICES AND THEIR RELATIONS WITH THE LEVITICAL SYSTEM

### A. THE CARTHAGINIAN SACRIFICIAL TARIFFS

We are well aware of the delicate nature of the subject and the contradiction it will create, especially in the minds of the people who have not familiarized themselves with the discoveries brought to light by the excavations at Ras Shamra, Carthage, and also by the Marseilles tablets. Our idea is not to make inferior the integrity of the Hexateuch or the religious values of the Levitical system. Our only idea is to make a research into the original and oldest sources of the sacrifices known among the Semitic and Canaanite peoples and what conformity there would be with the Levitical laws. In this discourse we are not making any hypothesis or trying to say anything that we cannot prove, but we will bring forth plain facts and make our conclusions accordingly.

#### (1) The Sacrificial Victim of the Canaanite System.

There are many Punic inscriptions which are fixing the sacrificial tariffs according to the victim and nature of the sacrifice, the tribute due to the priest, and where there is a place for parts of the sacrifices. In spite of their concise form and their fragmentary contents, these texts are certainly the most important among all of the discoveries that come to us from ancient Carthage. They introduce us directly to the religious practices of the Carthaginians.







(2) The Canaanite Sacrificial Tariff.

The most complete of these tariffs was found at Marseilles in 1845, but it proves without a doubt that it was of Carthaginian origin. Four other tariffs are represented only by fragments, two in the British Museum, another at Strassburg, and the last in the Louvre.

The texts of these inscriptions, at least of those really readable, the tariff of Marseille and the great tariff of Carthage, have been perfectly established, thanks to the translators, who have succeeded in making it accurate, and whose work has been accepted by the renowned scholars all over the world. The same cannot be said of their interpretation, because there is so much uncertainty about them that many of the historians of religion have almost discarded these documents. One will conceive it without difficulty when he first understands that the great trouble confronting us concerns the times when the animals to be sacrificed were designated in the tariffs, and the nature of the sacrifices to which they are destined or the share attributed to the priests and the sacrificers. Many of these elementary gifts were not fixed with desirable precision, and therefore it will be impossible to utilize the tariffs from the point of view of the cult. It is in the application of the ritual rules that the history of religion permits their discernment.

Clermont - Ganneau<sup>1</sup> has already noted that the tariff of Marseilles was disposed to follow a rigorous order, which view

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<sup>1</sup>Clermont-Ganneau, Deux Inscriptions Pheniciennes, p. 501f.







is not perhaps sufficiently upheld today. The animals and the material susceptible of being offered in the sacrifice were evidently classed in the order of their importance in a sort of a scale arrangement, beginning with the bulls (beef), and descending to the humblest of all offerings, like cakes, milk, fat and butter.

(3) At other times the savants have only envisioned that the value is deduced from the weight of the animal. There is a peculiar exception which occupies a considerable part in the Carthaginian sacrificial practice; this is the offering of a deer. I will come a little later to solve this problem. The order of arrangement seems to be: Beef, veal, stag, ram, she-goat, lamb, kid and a fawn. But considering the value in weight it is necessary to take into account their ritual value. In the Levitical practice the wild animals are not taken into consideration, but in Phoenicia and Punic Africa, they seem to belong in the tariff.

The ritual value is also measured by the wholeness of the subject: The animal sacrificed has rather more value when it is more perfect in form and more vigorous. From this point of view the male is more important than the female. Especially a female, which has borne, is very seldom admitted to the sacrifice. In the same way the whole male is more important than the castrated. Only the intact female is admitted in Israel for the sacrifice of communion. For the holocaust Leviticus admits only the male bull, ram, he-goat, or pigeon, and they must be



is not perhaps sufficiently marked today. The animals are the  
entirely susceptible of being affected in the same way  
evidently, as in the case of their ancestors in a  
at a single experiment, beginning with the first (best), and  
descending to the smallest of all experiments, like some, with  
the two latter.

(3) At other times the animals have only exhibited  
that the value is obtained from the weight of the animal. When  
in a particular experiment which requires a considerable part in  
the determination of the value; this is the effect  
of a given. I will now a little later to state the results.  
The order of experiment seems to be: first, second, third, fourth,  
and so on. The first and second experiments are the same in  
weight is in necessary to take into account their actual weight  
in the first experiment the will be the same as in the second  
experiment, but in the third and fourth, they seem to  
be the same in the fifth.

The animal value is also measured by the weight of  
the subject. The animal exhibits a very great value when it  
is more perfect in form and more vigorous. From this point of  
view the male is more important than the female. Especially  
a female, which has been, is very seldom selected in the experi-  
ment. In the same way the whole male is more important than  
the female. Only the female female is admitted in the first  
the results of comparison. For the purposes of the first  
only the male bull, the male goat, the male sheep, and they must be



faultless, not blind or broken members, unmutilated, non-ulcerous; neither scabby nor any other skin eruption. It must not be castrated, and that is so important that Leviticus, wishing to avoid all fraud designated especially the four forms of castration which will make it unsuitable for the holocaust. When all these conditions are met the animal is declared a perfect male, "Zakar damin", and can be presented for the holocaust.

(4) The value which is attached only to the non-castrated male admitted to Jewish sacrifices, is perhaps one of the reasons which had led the ancient laws to require sacrifice of the first-born after the eighth day. In effect, castration never takes place in the first week, for during this time the animal shares the impurity of the mother. The sacrifice of the eighth day assumes the offering of the whole animal and evades all error. Following the effect of the centralization of the cult at Jerusalem the delay of eight days became extremely embarrassing, and was sometimes delayed for a month. And Leviticus, in taking over the ancient Canaanite law, made the provision "eighth day or later".<sup>1</sup> They had, then, only to take care that an offering of a castrated victim was not made by mistake or negligence, but made strictly according to the priestly regulations. These regulations we will examine in the order of the great tariff of Marseilles the animals admitted in the Carthaginian sacrifices.

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<sup>1</sup>Rene Dussaud, Les Origines Cananeennes du Sacrifice Israelite, p.138. Lev. 22:27.







(a) Bull, -- The first animal mentioned, the most precious, is the "aleph" constantly rendered as "beef". This rendering is strengthened by the Latin text where it is always rendered "taureau" - bull.

(b) Calf and ram, -- These two animals are put on the same rank. We read in general with the Corpus, "veal, having horns, but not castrated", but the sense of the last term is poorly established. We may take the contrary opinion. Veal, which has not yet its horns but which can stand on its feet and can walk. One cannot wish to accept animal sucklings too young, nor take a veal for a bull. The term that we render ram, is written yobel; one can hesitate to read ayil, ram, or ayyal, stag. Following these two terms, almost all the commentators, like Munk, Lagrange, Cooke, J. Halevy, Clermont-Ganneau, Lidzbarski understand it as ayyal or deer. Renan, followed by Hemmel and Th. Berger have adopted the term ayil, a ram, and have imposed on the Corpus to be preferable to that of ram, which really ought to occupy "rank near that of the bull and the veal, since the ram figures very often in the native Punic steles, while the deer has never been found there. Renan was wrong, as we have seen, in transfiguring the yobel into stag.<sup>1</sup>

(c) Sheep and He-Goat, -- The difficulty that arises in the Carthaginian tariffs comes from double mention of the ram as ayil and yobel, easily in the comparison with Latin inscriptions in which there is a complete list of animal sacrifices in

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<sup>1</sup>See Ibid, p.139.



(1) Ball, -- The first animal mentioned, the best  
 specimen, is the "Ball" constantly referred to as "best". This  
 specimen is distinguished by the Latin term which is always  
 rendered "Ball" - Ball.

(2) Ball and Ball, -- These two animals are put on  
 the same rank. The term is general with the Ball, but  
 the name, but not the character, but the name of the last term  
 is possibly essential. We may take the following specimen, Ball,  
 which has not yet its name but which one would not find in  
 the Ball. One would wish to know what is the name of the  
 specimen, but not a word for a Ball. The term that we render Ball, is  
 written Ball: one can hesitate to read Ball, Ball, Ball, Ball, Ball,  
 following these few terms, almost all the specimens, like  
 Ball, Ball, Ball, Ball, Ball, Ball, Ball, Ball, Ball, Ball,  
 rendered as a Ball or Ball. Hence, it is not by Ball and  
 the Ball have adopted the term Ball, a term, not have imposed  
 on the Ball to be preferable to that of Ball, which really  
 ought to occupy "Ball" near that of the Ball and the Ball, since  
 the Ball is not only in the native Latin name, while  
 the Ball has never been found in it. Hence the Ball, as we  
 have seen, is rendering the Ball into Ball.

(3) Ball and Ball, -- The difficulty that arises  
 in the Latinization of the name of the Ball is not  
 as Ball and Ball, since in the comparison with Latin  
 names in which there is a complete list of animal specimens in



the Punic rites. Of these, three texts were discovered a few years ago in Tunis at Koudiet es-Souda and has been published by M. Poinset. They tell of the offering of seven victims to seven divinities by the Plagus Veneriensis, an agglomeration of Roman citizens, neighbors of Kef (Sicca Veneria).<sup>1</sup>

The vervex is a castrated ram, otherwise called mutton. It is destined there to Jupiter, the lamb to Saturn, the goats to Sylvanus, and cakes to Caelestis, one of the kids to Pluto, and the other to Minerva; and finally the hen to Venus. M. Poinset observes that if Junon is not named, it is only that she was identified with Caelestis. This fact, and also the circumstance that the first curator is a priest of Saturn, that is to say, of Ba'al Hammon, does not leave any doubt that the following ritual is the Punic ritual.<sup>2</sup>

We will still remain in the Punic ritual, for under the term dominus, translation of the Phoenician adon, it is evidently intended to mean Saturn, that is to say, Ba'al Hammon. The use of the texts of the term Vervex or castrated ram allows us to explain why we have in the tariff of Marseilles two terms concerning the ram: one term distinguishes the non-castrated ram from the castrated one. The ewe is secluded, and does not appear in the Latin lists, at least in the adult stage. What we have said of the rank that the non-castrated male ought to occupy, leads us to conclude that in our texts ayil, cited in

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<sup>1</sup>Ibid., p.139.

<sup>2</sup>Ibid., p.139.



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the first place, designates the ram, and yobel designates sheep.<sup>1</sup>

As for the term  $\lambda \times$ , it may designate equally well the he-goat, or the goat; but as it is very significant that our tariff mentions only the male quadrupeds, it is understood that since the animals named are destined to three great types of bloody sacrifices, it is the he-goat that is understood by the term.<sup>2</sup>

(d) Lamb, She-goat, Serb and ayil, -- It is not difficult here to identify the 775 as the lamb, and the 772 as the she-goat. Leaving the serb-ayil, that, and where one sees it called the doe or fawn. It is a pure conjecture without precedent in the Semitic tongue. The term serb is inexplicable, for the similarity with the Syrian 5277, does not give a satisfactory explanation. The only other resource left is to believe it to be a foreign word. In any case, the term ayil, put here in apposition, ought simply to designate the male as the English pea-cock or buck-rabbit.<sup>3</sup>

(e) Young rooster, -- We come now to the winged creatures. The term 79 ㄹ is generally translated as back-yard birds, while 77 ㄹ will represent the wild birds. But if one turns to the Latin inscriptions cited above, one will see that it was the custom to sacrifice the cocks and the young roosters. The domestic birds will come before the wild birds.

<sup>1</sup>Ibid. p.140.

2 Ibid. p.140.

<sup>3</sup>Ibid. p.140.







and we may translate these terms as cocks and young rooster. This last version is justified by the Arab term from Syria: sons for male pullet or young rooster.<sup>1</sup>

## B. THE DIFFERENT SACRIFICES.

After having tried to determine the nomenclature of the sacrificial animals, we shall now examine the nature of the sacrifices.

To do that we will make an appeal to what is known of the Semitic cultus in general, and in order to make the conformity more clear with the Levitical prescriptions, we will rank hereafter the indications of the Marseilles tariffs under the title of each sacrifice.

In relation of these sacrifices described by Leviticus:

(1) The olah or holocaust after the offering of blood and fat, all was burned of the animal except the skin, which was turned over to the priest;

(2) The zabah shelamim, sacrifice of the communion;

(3) the expiatory sacrifice, divided into sacrifice propeccato (hattat), and חטאת, sacrifice pro delicto (asham), where there was burned the fat parts and even the rest where there was nothing attributed to the priests.

M. J. Lagrange has very convincingly established the conformity of the two religions.<sup>2</sup>

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<sup>1</sup>Ibid., p.141.

<sup>2</sup>Ibid., p.142.



and we try to make these notes as much as possible  
this last variation is limited to the area from 1000  
to 1500 ft. in the valley of the river.

### 3. THE HIGHER MOUNTAINS

After having tried to determine the composition of the  
sedimentary rocks, we shall now attempt to determine the nature of the  
rocks.

To do this we will take an example of what is known as  
the "granite" series in general, and in order to make the comparison  
more clear with the "granite" series, we will take the  
after the completion of the "granite" series, we will take the  
of each series.

In relation of these sections described by location:  
(1) The area of the "granite" series after the completion of the  
and the all the bones of the animal except the skin, which  
was turned over to the artist.

(2) The "granite" series of the "granite" series.

(3) The "granite" series, divided into sections  
"granite" (part), and "granite" (part), and "granite" (part)  
(part), where there are bones of the animal and even the  
rest where there was nothing attributed to the animal.

4. The "granite" series has very convincingly established the

continuity of the two series.

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The Carthaginian Shelem kalil, being the only bloody sacrifice where no part of food stuff was returned to the priest, ought to correspond with the olah of the Israelitic holocaust. One can make this conclusion by an observation drawn from the discoveries of M. l'abbe Leynaud in a Punic Sanctuary of Sousse. A great number of pots was found, providing for the remains and ashes, attesting that one of the most common holocaust was that of birds.<sup>1</sup>

Of two other sacrifices identified the kalil only allows to the priests small parts of viands and nothing to the faithful offerer, while the sava'at the entire animal was eaten by both of the parties. This last is, then, the sacrifice of the communion, corresponding to the zebah shelamim of the Israelites. Consequently, the Phoenician kalil ought to correspond at the same time to the sacrifice pro peccato and to the sacrifice pro delicto<sup>2</sup>. We may make the summary as follows:

	<u>Carthage:</u>	<u>Jerusalem:</u>
(a) Holocaust:	Shelem kalil.	Olah.
(b) Communion Sacrifice:	Seva'at.	Zebah Shelamim.
(c) Expiatory Sacrifice:	Kalil	Hattat and Asham.
(4) Comparison of the Carthaginian ritual to that of the Levitical.		

When we have these relationships established, we can

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<sup>1</sup>Ibid. p.142.

<sup>2</sup>Ibid. p.143.



The Commission on the subject of the...  
 section of the report of the...  
 ought to correspond with the...  
 One of the...  
 discovery of...  
 A great number of...  
 some, stating that...  
 of these.

Of the other...  
 part of the...  
 detailed...  
 of...  
 the...  
 results...  
 part of the...  
 section... We may... as follows:

- |              |              |
|--------------|--------------|
| Section:     | Section:     |
| (a) Section: | (a) Section: |
| (b) Section: | (b) Section: |
| (c) Section: | (c) Section: |
| (d) Section: | (d) Section: |

When we have these relationships established, we can...  
 Table 1. 1912.  
 Table 2. 1913.



draw from them some enlightenment on the Hebraic terminology. In the Old Testament once kalil is an adjective modifying olah, because we cannot come to any other conclusion. Once kalil designates another species of sacrifice than the holocaust: this is in Ps. 51:16, where olah and kalil are mentioned together. In this last case the kalil can only represent the expiatory sacrifice hattat or asham and it is thus that we must translate the kalil of Deuteronomy 33:10. The term is not held in this meaning in Israel because of the distinction between pro delicto with the pro peccato. On the contrary the Phoenicians did not seem to be concerned with the distinction as were the Arabs who practiced the sacrifice of rachat, called fedou. "We come then to the conclusion that among the Israelites, the same way as among the Phoenicians the expiatory sacrifice was known under the name kalil. Sometimes the quality of kalil never equalled the holocaust and we can see that the grand tariff of Carthage, especially, puts this evidence to confusion, since the holocaust and the expiatory sacrifice there are grouped under the plural term kelilim, the kalils. It is because in both cases the sacrifice was total - that is the case of the term - for the sacrificer; nothing of the animal was returned to him. In Israel the destruction was sometimes more rigorous in the sacrifice of expiation than the holocaust, since even the skin was burned. It is in these grave cases which necessitated the radical expulsion of sin concentrated on the victim".<sup>1</sup>

Besides this, there is not only ritual similarity be-

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<sup>1</sup>Ibid., p.142.







tween the two sacrifices of kalil, which are frequently associated; in one great ceremony, there is a place for all three sacrifices. The sacrifice of expiation with so many rites of expiation is a preparatory sacrifice in which the sacrificer is in a state of sanctity where he will draw the most benefits from the holocaust. This last consecrates the faithful and leads to the propitiation. The sacrifice of communion can be partaken by all. One will find many examples of such sacrifices in the following section.

However, the first two sacrifices were sufficient in most cases, as when it is a question of readmitting into the cult the woman after her periods of confinement or the leprous after cleansing.

From the identity of the primitive name it appears that the sacrifice of expiation and the holocaust are both one and the same. This complication of ritual corresponds to the theological distinction between propitiation and expiation; they have detached the expiatory character that went with the holocaust in order to constitute a special rite.<sup>1</sup>

Before passing to the sacrifice of the community, we shall look again in a more detailed way into the Carthaginian kalil or expiatory sacrifice. P. Lagrange is astonished at the modicum of its viands attributed to the priests: "three hundred (sicles) in pounds for a bull, being hardly five kilograms. The

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<sup>1</sup>Ibid., p. 143



When the two sections of half, which are frequently associated, in one great category, there is a place for all three sections. The section of explanation with no any kind of explanation is a hypothetical section in which the section is in a state of uncertainty which is with the most certainty from the hypothesis. This fact characterizes the half and leads to the hypothesis. The section of explanation may be given by all. One will find many examples of such sections in the following section.

However, the first two sections were mentioned in most cases, as when it is a section of half and the women after the period of confinement or the period of one day.

From the history of the primitive man it appears that the section of explanation and the hypothesis are both and the same. This explanation of ritual accounts to the theoretical distinction between investigation and explanation. They have accepted the explanatory character that was with the hypothesis in order to complete a half.

Before passing to the section of the hypothesis, we shall look again in a more detailed way into the half or explanatory section. A half is mentioned in the section of the half and the half is mentioned in the section of the half. It is mentioned in the section of the half and the half is mentioned in the section of the half.



unit not being specified in the Punic text, one can calculate otherwise than sicles, but after what system, one cannot say. In reality its little weight is explained very well by the necessity which was imposed on the priests to consume immediately the viands of an expiatory sacrifice,<sup>1</sup> whereas it said in Leviticus, "it is a sacred object par excellence"; the rest was to be burned. Among the Israelites the entire animal, after the offering of blood and fats is attributed to the priests, when it is a question of the expiation of an individual, because all the priests are allowed to eat of it. In Carthage it assumed that only an officiating priest ate of the expiatory sacrifice, and of the quality of viands which were attributed to them one can draw an indication as to the personnel taking part in the sacrifice. One valuation is that ten or twelve persons took part in the sacrifice of a bull, and half of that in the case of a calf or a ram.<sup>2</sup>

That leads us to ask what exactly corresponds to the priest's portion of ten and five sicles; 1 sicle and 2 zars, due to each priest, respectively in each of the sacrifices. This can well represent not only the contribution to the priests, but also the price of the animal which had been furnished by the temple. This hypothesis stands, if we admit with Clermont-Ganneau that in the Marseilles tariff, line fifteen, mention is made of the properties of the cattle or of birds, and that there is no pecuniary contribution demanded in them. The benefits of

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<sup>1</sup>Ibid., P.145.

<sup>2</sup>Ibid., p.146.







the temple led to the quantity of sacrifices which were practiced there, if one judges by the number of steles uncovered at Carthage and making simply the accomplishment of a votive sacrifice, the sacrificial practices had made in this city considerable development.<sup>1</sup>

The comparison with the Levitical ritual is equally instructive for the sacrifice of communion. The Carthaginian term is  $\text{𐤌𐤕𐤕𐤓}$  we term it Seva'at, because we find there the Hebrew  $\text{שָׁוָה}$  Sevahah, which is the cry directed heavenward. In the Old Testament this term occurs four times with the sense of cry of sadness, of lamentation; and Rene Dus-saud can see in it the same sense as the Assyrian Sikhtu. But the verbal form used by Isaiah seems to aim at the Phoenician rite consisting of an assemblage on the heights for the purpose of sending these cries of praise to the divinity. This rite comes with all its fullness in connection with the sacrifice for communion, notably to the todah or sacrifice of praise that the Canaanites practiced more particularly at the summit of hills. We have seen above that even the Israelitic ritual envisioned many varieties of the sacrifice of communion; it was the same at Carthage; unfortunately in the tariff of Marseilles there is a lacuna at this point.<sup>2</sup>

If we try to follow the relationship of the Carthaginian and the Levitical ritual, as these first results authorize, we will add other precisions no less curious. Our tariffs serve

<sup>1</sup>Ibid., p.147.

<sup>2</sup>Ibid., p.148.



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a particular instance, in the case of the seva'at, to attribute to the priests two parts of the beast sacrificed:  $\pi\zeta\gamma'$  and  $\pi\zeta\rho$

Even in the case the animal will be simply presented before the divinity and truly put to death outside the sanctuary according to the needs of a particular person -- the tariff attributes these two pieces to the priest. It is enough to note that there is not simply a tribute -- for it had been accompanied in the last case of the verse in silver -- but a practice is ritually important.

The Leviticans attribute for the equal assistance in the zebah shelamim or sacrifice for the communion two parts of the animal to the priest: the chest and right thigh.

We are fortunate to have these tentative facts for the explanation of the term  $\pi\zeta\gamma'$  and  $\pi\zeta\rho$  of the Carthaginian ritual. They contribute considerable addition and join together these two rituals. Would the tariffs hold so much to these specifications if it were only a question of consumed waste? It is hardly admissible.

The way we work at the comparison with the Levitican, leads us to more satisfactory results. The Punic term  $\pi\zeta\gamma'$  attaches itself without question to the Hebraic root  $\zeta\gamma\chi$  where the Hebrew word which signifies "gote", and the Arabic root WSL or the Arabic word wousl or wisl, "part of the body" held jointly. We are then authorized to assume to the Punic term that it means thigh, probably the right thigh. As to







715P it is natural to associate the root QSR and understand that it means in its abridged form the chest of an animal, in Arabic Qasarat which designates the base of the neck.<sup>1</sup>

We know that at Jerusalem the chest was "agitee", that is to say, balanced above the altar where the faithful one brought the right amount of animal fat. The right thigh was returned to the priest who had offered the blood and he ate it in the temple with all his family. In Greece we find in the same way parts attributed to the priests: right thigh δεξιόν σκέλος the chest στήθος the skin, the head, and the feet; but the division had not the same fixity. The analogies between the Semitic sacrificial rites and the Greek ritual hold that both are founded on the same biological conceptions, none of which have been printed, but known from various sources that it has been practiced. Between the Carthaginian and Israelitic rites there are not only simple analogies but often a complete identity as well in the practice of the operation, as in the doctrine which serves the classification of the sacrifices.<sup>2</sup>

One can equally discover similarities with the Babylonian ritual, but they do not exceed that one can note in those two peoples who hold constant relationship and who spoke related tongues. The tentative facts for deriving purely and simply the Canaanitic ritual, probably originally from Babylonia, and

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<sup>1</sup>Ibid., p.149.

<sup>2</sup>Ibid., p.149.







then modified to fit their own ways and conditions. But it seems to me a plain fact that the Canaanitic sacrificial methods were more developed in the time when the Jewish people gained a foothold in Canaan, and were therefore the people whose methods were copied by the other peoples. As much as the organization is concerned it is distinguished from the Babylonian method very plainly, which indicates that it had a long history for its own development. It was also distinguished equally well in its organization and simplicity from the Greek ritual which was practiced without a fixed law.

The different Carthaginian tariffs are so much similar in their main principles that one may hold that they rest on each other. It does not seem to have other differences than in the value of certain tributes to the priest. It is thus that the great tariff of Carthage, preserved in the British Museum, offers a little different condition. For example, for the great sacrifices they seem rather to foresee the purchasing of the sacrificial animal at the temple, but in return -- as in holocaust at Jerusalem -- the skin was given to the priest. Here is, for the sake of clarity, the table of the prescriptions which evaluates for the two sacrifices, kalil, and for the sacrifice of communion.<sup>1</sup> The terms between brackets are drawn from other similar fragments, notably the Louvre fragment:

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<sup>1</sup>Ibid., p.150.



then resulted as the first and condition. But it  
 means to be a plain fact that the Centralist revolutionaries  
 were more developed at the time when the Jewish people entered  
 a foothold in America, and were to return the people's rights  
 to be more copied by the other peoples. As such as the or-  
 ganization is concerned it is distinguished from the American  
 method very clearly, which indicates that it had a long history  
 for its own development. It was also distinguished especially  
 well in its organization and similarity from the other nations  
 which was provided without a fixed law.

The different ways of organization are such as  
 in their main principles that are not only that they have an  
 each other. It does not mean to have any difference than  
 in the sense of certain rights in the world. It is known  
 that the great spirit of America, presented in the United  
 States, offers a little different condition. For example, for  
 the great countries they were to follow the principle  
 of the revolutionary spirit of the people, but in return -- as in  
 the case of America -- the U.S.A. was given to the people.  
 Here is, for the sake of all, the role of the revolutionaries  
 which existed for the two countries, and for the  
 section of organization. The same between America and the  
 two other great countries, namely the United States:



Bull-	(The skin to the priests. (The horns to the sacrificer.
Ram	(The skin to the priests. (The horns to the sacrificer.
Sheep Goat	(The skin to the priests with the fat of the intestine and the legs.
Lamb Kid	(The skin to the priests.
Rooster Hen	(2 zars to the priests.

The organ attributed to sacrifices that we designate as being the horns, is noted 𐤁 𐤅 𐤁 𐤁 in the text. Any philological relationship does not explain this word, but one will note that it is mentioned only at the occasion of the bull and the ram. It is a question, then, of an organ strongly developed among these animals, inexistent or very reduced among the others: horns answer to this condition. In any case, these cannot be any parts of the flesh, says Dr. R. Dussaud, since the prescription concerns among others the holocaust.<sup>1</sup>

Then, also, in the case of sacrifice of communion, the tariff mentions that the chest and the thigh -- or at least the organs that we have thus identified -- are reserved to the priests.

### C. SUBSTITUTES AND BLOODLESS SACRIFICES.

Following the great bloody sacrifices, the tariff of

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<sup>1</sup>Ibid., p.150.



(The skin to the posterior)  
(The horns to the anterior)

Left-

(The skin to the posterior)  
(The horns to the anterior)

Right

(The skin to the posterior with the tail of the  
(Anterior and the legs)

Shank  
Foot

(The skin to the posterior)

Left  
Right

Hoofbeats - 12 beats to the minute  
Heart

The organ attributed to secretion that we have been  
as being the organ, is noted (T. 12) in the text. The  
philosophical relationship does not explain this word, but we  
will note that it is mentioned only at the occasion of the  
tail and the leg. It is a question, then, of an organ actually  
developed among these animals, in existence or very reduced among  
the others: hence answer to this condition. In any case, there  
cannot be any part of the flesh, says Dr. A. B. Wilson, since the  
proposition concerns among others the holocaust.

Then, also, in the case of secretion of ammonia,  
the text mentions that the organ and the tail -- or at least  
the organ that we have been identified -- are referred to the  
tail.

O. SCIENTIFIC AND ECONOMIC SIGNIFICANCE

Following the above study, the result of



Marseilles passes all at once to the offerings of less importance which it ranks on a single line. There are (1) the birds, which probably served as substitutes, but were also used in particular sacrifices: sacrifices for exorcist as the custom had existed among the Israelites for the woman after her confinements and for leprousy, etc. The birds served to make prognostications. One will note that pigeons do not figure in these sacrifices, nor in the Latin lists cited above. (2) On the contrary the Levitican, pigeons and turtles are admitted notably as substitutes. It would seem, then, that in Carthage, as in Syria, and in Phoenicia, birds had played a particularly sacred part which led them to the sacrifices.

The לחם לחם are sacred first-fruits corresponding to the bikkourin of Palestine: "If you wish to offer to Yahweh an offering of the first-fruit (bikkourin)."<sup>1</sup> It is again the reshit kol-bikkure kol, and the reshit 'arisotekem of Ezekiel.<sup>1</sup>

The zebah sed is an offering of grain, perhaps of flour or of bread, and the zebah shemen, a sacrifice of oil; in a passage in third Isaiah we see the cult of Melgart, it is a question of offering of oil. For all these sacrifices it is written ten farthings to each priest.

The fact that of zebah can be applied here for the bloodless sacrifices, proves not only the unity of the concep-

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<sup>1</sup>Dussaud, Les Origines Canan, du Sacrifice Israelite, p.152.







tion of the sacrifice, as Robertson Smith has noticed, but also the identity of the rites practiced, in one part of this grain and oil ought probably to be burned as in the prescription of the Leviticus. ". . . . One will take the grain and oil one handful with all the incense in order to burn it on the altar." The rest of the offering was returned to the priest. In spite of the consumation that one can make of these last, the oil ought to serve for lighting the temple. One knows the care with which it was ordered that the high priest at Jerusalem ought to prepare the lamp for the chandelier and to leave it there from night to morning continually before Yahweh. For this office it was prescribed for the Israelites to furnish pure olive oil.

In the last place the tariff of Marseilles mentions the minhat (Hebrew: minha) which was composed of cakes of grain 552 of milk 257 or all other bloodless offerings. The name of the grain cakes, baloul, recalls the recipe of Leviticus: "One adds to the fine flour in the cakes without leavening, knead (baloulot) with oil. Will these cakes, sort of conical bricks, that one sees on certain Punic steles drawn out of a cylindrical mold and the surface striated with logenze molding.

This set of prescriptions is ended with the special dispositions concerning the sacrifices offered by the associations: mizrah, shaphah, mar zeah, or any other group. Each group pays only the tribute of the sacrificer.<sup>1</sup>

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<sup>1</sup>Rene Dussaud, Les Origines Canan. du Sacrifice Israelite, p.153







D. ITS RELATION WITH THE LEVITICIAN.

(1) What are the conclusions of this section?

This examination gives such an identity between the Carthaginian sacrifices and the sacrifices prescribed by the Leviticus, parallelism of such continuity in the detail that one can only draw this conclusion: that both are derived from a common source, are imprinted with the same depth, which can only be the Canaanite ritual, otherwise called Phoenician. The Old Testament serves to show, besides, that the Canaanite gods received the same sacrifices as did Yahweh and that they did not have the embarrassment of the Rabbis, who have generally explained the institutional sacrifices in Israel as the desire of Yahweh in order to turn His people away from the cult of idols.<sup>1</sup>

(2) The opinion of the scholars

Emil Schürer has justly remarked that "Judaism owes one of its greatest progressions to the invention of Titus and the arrest of the sacrificial practices that he imposed."<sup>2</sup>

From the comparison with the Canaanite sacrifices it seems the mode operation fixed by Leviticus is much older than the period of exile. The record ought to show the times when they were installed and acclimated in the Holy Land.

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<sup>1</sup> Les Origines Caneennes du Sacrifice Israelite, p. 154.

<sup>2</sup> Ibid. p. 154.



1. THE QUESTION WITH THE LEVITICUS.

(1) What are the conclusions of this section?

This examination gives such an insight into the  
Catholicism of the Leviticus and the sacrifices prescribed by the  
Leviticus, especially of such consistency in the details that  
one can only draw this conclusion: that both are derived from  
a common source, are explained with the same logic, which can  
only be the Catholicism of the Leviticus, especially in the  
Old Testament before the New, besides, that the Catholicism of  
the Leviticus and the New Testament are not only derived from  
not have the same origin, but the Leviticus, who have generally  
explained the Leviticus in the Leviticus in the Leviticus  
of the Leviticus in order to turn the Leviticus away from the Leviticus  
Leviticus.

(2) The question of the Leviticus.

Leviticus has justly remarked that "Leviticus says  
one of the greatest provisions for the Leviticus of the Leviticus  
the Leviticus of the Leviticus of the Leviticus that the Leviticus  
from the comparison with the Leviticus of the Leviticus  
shows the same operation fixed by Leviticus in the Leviticus  
from the Leviticus of the Leviticus. The Leviticus says to the Leviticus  
when they were Leviticus and Leviticus in the Leviticus  
Leviticus of the Leviticus of the Leviticus, p. 104.  
Leviticus, p. 104.



This was when the Israelites adopted the language and Canaanitic writing and shifted from nomadic into agricultural life. The ritual had to be officially fixed at Jerusalem after the dedication of the temple of Solomon.<sup>1</sup>

Our records are more abundant from the time of Ahab. We see that there was hardly any change in this epoch of the Israelitic cult. The authentical prophetic tradition -- that is to say, the time of Elijah and Elisha -- were the only grief for Ahab and his family, because the prophets arose vigorously against the sacrificial abuses of the Levitical religion. "It is better", they said, "to obey God than offer Him the fat of rams." The old prophets conserved, in effect, the ideal of life, simple and free, of a religious form less complex and formal. There is something of truth in the saying of Amos that Israel did not offer sacrifices in the wilderness, it is to say, in such extravagant form, variety, and quantity as they finally did in the Canaanitic period in the Holy Land. The only sacrifices known for them in the wilderness were burnt-offering and thank-offering. In the writings of prophets we find an entirely different tone than in the teachings of Leviticus as we have seen in the previous chapter. Moses did not draw up the book of Leviticus. The Carthaginian documents are the key-witnesses in the controversy of the eighth and seventh century prophets and the Levitical priests, and in vindicating the assertions of the prophets. If one ever had any doubt on this question,

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<sup>1</sup>Ibid., p.155.







one needs only to read the Carthaginian and Phoenician tariffs, and the Ras Shamra document. They are the strongest witnesses that the sacrifices, as listed down in the Leviticus, are inherited from the Canaanitic peoples, and that Yahweh has never appointed them, as Jeremiah says, to be offered to Him.

On the other hand if the critical school has shown that the redaction of Leviticus is later than the exile, there is place to distinguish between the form in which it is redacted and the base of the ritual. This is certainly more ancient and has not been effected in its essence by the redactors. There is no place, then, to oppose in an absolute fashion, as is generally made, the pre-exilic ritual. If it has been promulgated as a ritual, I cannot say, but it has certainly been practiced. In one epoch the very places of the holocaust and the expiatory sacrifice were confused under the name of kalil; the distinction being established later than the eighth century, since we find the Carthaginian ritual which ought to have been constituted at this period. As for the expiatory sacrifice, the distinction between the sacrifice, pro peccato, and the sacrifice, pro delicto, is later than the eighth century, since it is not found at Carthage, but is certainly earlier than the exile, because Ezekiel speaks of it as a well-established practice. That is, in fact, mentioned in the history of Jehoash, (II Kings 12:16), but that proves simply that the distinction was known in the annals of the temple, a source which has been reached by the redactor. "This source is not older", says Dr. Dussaud, "than the last quarter of the seventh century, because the



one needs only to read the Constitution and the various treaties and the various laws. They are the same as the laws of the United States, and the same as the laws of the United States. They are the same as the laws of the United States, and the same as the laws of the United States.

On the other hand, the critical method has been

that the foundation of legislation is based on the will.

There is a great deal of discussion between the two in which it is

referred to the same or the same. This is certainly not

enough and has not been referred to in the same way as the

There is no place, then, no space in an abstract fashion, as

in a general case, the pre-legal is not. It is not been

referred to a point, I cannot say, but it has certainly been

referred to. It is one of the very places of the historical and

The majority of the cases are now under the name of history.

The distinction being established later than the other cases,

since we find the distinction which ought to have been

established at this point. As for the majority of the cases,

distinction between the majority, the majority, and the majority

and the majority, as for the majority, since it is not

known to be the same, but it is only a matter of time, for

cases which are not in a well-defined position.

That is, in fact, contained in the history of the United States, (1) History

is not, but it is not known that the distinction was known

in the case of the United States, a matter which has been known

by the majority. "This matter is not other," says Dr. Brown.

"That the last quarter of the century, because the



story concerning the repairing made in the temple under the rule of Jehoash, will attest the same thing. It is true that there it speaks only of money, indicated for hattat and asham.<sup>1</sup> Now, if in this passage from the book of Kings it is only the question of a sum of money, it is to be understood that the sacrifice which accompanied it was not imposed by the teller. It explains to us, in fact, that the money brought to the temple, was then turned over to the work-men repairing the temple, except for the money for the hattat and asham, which remained the property of the priests. That signifies only that a person who felt satisfied in the forgiveness of his sins and that his iniquities were covered, gave a sum of money as a contribution, perhaps both to temple and the priests; but there was also some sacerdotal source indicating that the priest received retribution in money in certain cases for the expiatory sacrifice in addition to the portion of the food-stuffs. It may also be possible that the money for the hattat represented rashat of the first-born, for Micah tells us that the sacrifice of the first-born was considered as hattat.

As for the Carthaginian sacrifices, such as the tariffs let us know, then, one can deduce from this procedure that the ritual is ancient and truly brought from Phoenicia at the time of the foundation of Carthage by the Syrians about 1000-850 B.C., because there were Phoenician trading centers already in the

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<sup>1</sup>Ibid., p.151.



story concerning the reputation made in the temple under the  
rule of Nebuchadnezzar, will suggest the same thing. It is true that  
there is a certain amount of money, indicated for the temple.  
Now, it is this passage from the book of Daniel is the only one  
mentioning a sum of money, it is to be understood that the  
sculpture which accompanied it was not received by the temple.  
It is evident to us, in fact, that the money received by the  
temple, was then turned over to the workmen responsible for  
the temple, except for the money for the temple and temple, which  
remained the property of the temple. That is, the temple only  
had a person who felt entitled to the temple, and his  
share was that the temple was devoted, was a sum of money  
as a contribution, perhaps both to temple and the priest.  
But there was also some ecclesiastical source indicating that the  
priest received a portion of money in certain cases for the  
temple, in addition to the portion of the temple.  
It may also be possible that the money for the temple  
represented a part of the first-born, for Daniel tells us that the  
sculpture of the first-born was considered as temple.

As for the ecclesiastical sculpture, such as the temple  
let us know, that, one can imagine from the procedure that the  
temple is entitled and truly brought from Jerusalem at the time  
of the formation of the temple by the priests about 1000-900 B.C.,  
because there were ecclesiastical figures present already in the



sixteenth century B.C.<sup>1</sup> The analogy of the Israelitic ritual is such that we can, thanks to the last, reconstruct them in their main lines and show the course of ceremonies.

As at Jerusalem, the beast which answers to the required conditions ought to be led before the altar in order to be accepted by the deity. The faithful practice the rite of imposition in placing the hands upon him which is to be consumed, and that for well identifying him. The offering was effected by the sacrificer or by the priests, one does not know which. Originally, as among the Arabs, each one sacrificed the beast that he offered. The idea of priesthood had been formed into its officialism little by little. In I Sam. 2:13 the immolation is wholly served by the sacrificer. We have seen that the Hebraic text of Leviticus conserves the memory of this ancient state; the priests were only required to offer the blood and fats to Yahweh, to light the fire of the altar, and finally to eliminate the meat to be consumed which was not burned up by the fire.<sup>2</sup>

One may presume that at Carthage the priests offered in the same way the blood as well as the fats to the divinity, and that they lighted the fire of the altar in order to burn there the fats of the animal determined, after having disposed of them, head first, as one can see on the Punic steles. We shall not return to the division of the organs of the beast, nor

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<sup>1</sup>TheoF. Collier's Art. "Carthage" Encycl. Britannica, Vol.V, p.428

<sup>2</sup>Les Origines Canan, du Sacrifice Israelite, p.158.







to the preparation of the bloodless sacrifices that we have seen to be very similar to those practiced at Jerusalem, but start to study the Ras Shamra discoveries.

#### V. RAS SHAMRA EVIDENCES.

(1) Now, we turn to the oldest evidences which have been brought to light of recent years at Ras Shamra, Phoenicia. These findings are from the period of the seventeenth to fourteenth centuries, B.C. Ras Shamra was a Phoenician city, located on the Northwestern Syrian Coast, about 200 miles north of Joppa. At its height the Phoenician cult seems to have been very dominating for the preoccupation of assuring the crops for the population was strictly tied to the rainfall. They were practicing the efficacious rites which would capture the personified focus of nature and maintain regularity of the seasons. One of these rites is the sacrifice.

In order to nourish the gods and the people, and "to fatten them" as the text says, one must offer the presents to the deities on a golden table. We find the same rites in Jerusalem.

"Here is given them to drink,  
Place the bread on the table,  
The bread----and the wine in the pots,  
In the gold goblet the sap of the trees."<sup>1</sup>

However the offering on the golden table did not always seem to be sufficient; one had recourse, then, to a sacrifice which determined an action more powerful. One may remark, in

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<sup>1</sup>Virolleaud, de II AB, IV-V 35,38.



to the properties of the bloodless varieties that we have seen to be very similar to those presented at Jerusalem, but want to study the two groups separately.

V. THE BLOODLESS VARIETIES.

(1) But, we turn to the oldest evidence which have been brought to light of recent years at San Juan, Iquitos. These findings are from the period of the seventeenth to nineteenth centuries. The bloodless varieties are found in the Northwest, about 100 miles north of Lima. At its height the population was about 100,000. It is very interesting for the proportion of the population was actually tied to the religion. They were practicing the Christian rites which would require the sacrifice of animals at various and various occasions of the year. One of these rites is the sacrifice.

In order to maintain the gods and the people, and the "foster" as the text says, one must offer the sacrifice. The sacrifice is a golden bird. We find the same rites in Jerusalem.

"There is given that is drink, place the vessel on the table, the vessel and the wine to the gods, in the gold vessels the egg of the vessel."

However, the offering of the golden bird is not necessary to be sufficient; one must sacrifice, then, to a sacrifice which determined an action with regard to the god, then, in



passing, that if the sacrifice of the shewbread was the only means for the sacrificer to make his offering to the divinity, which seems to be the theory of the sacrifice-giving, the sacrifice would not have had a place in the poems of Ras Shamra, which put only the god on the scene.

"It clearly appears to us, says R. Dussaud, "that the Old Testament has saved a number of the sacrificial practices of the ancient Phoenicians, and not only their practices, but also the technical terms of the same. Thus, the m t n t m or "perfect offering" of the Ras Shamra texts, corresponds to the tamim of Leviticus; the s l m m of the same texts, to the shelamim of the Israelite sacrifice of community."<sup>1</sup>

"We have shown that the Israelite feast of massot or unleavened bread continued a Canaanitic practice of which one finds a precise description on the poem of Aleyin."<sup>2</sup>

One list of sacrifices,<sup>3</sup> attesting to the variety of the sacrificial practices, makes mention of d b h. b s t, probably the "sacrifice of the skin", which corresponds to the hattat of Israel. The d b h. d n t (dinah in Hebrew), may have been the sacrifice for the securing justice. As for the d b h t d m m one is given to understand toda meme, that is to say, "sacrifice to get rain"; otherwise called in order

<sup>1</sup>Rene Dussaud, Revue de L'Histoire Des Religions, 1932, p.285.

<sup>2</sup>Rene Dussaud, Revue de L'Histoire Des Religions, 1931, p.285.

<sup>3</sup>II. AB, III, 18-20: dbh bst wabh dnt wabh td m m.







to give thanks for receiving the rain. The variant tāmmt can be interpreted in the same way: todah maimah.

M. Dhorme has recognized the holocaust under the form s r p. One knows that in Hebrew saraph is used for the holocaust of children.<sup>1</sup>

The term kalil applied among the Carthaginian as well to the holocaust as to the expiatory sense, for it is Mot himself, who offers to the vengeance of "Anat", reproaching him over the death of his brother Aleyin, son of Ba'al. Mot cries in effect:

"I am Aleyin, son of Ba'al, bringing then (the sacrifice);

I am the lamb that one disposes as expiatory sacrifice with the pure wheat."<sup>2</sup>

M. Virollaud has established that e s t is used as the Hebrew ishshe, fire sacrifice to which it corresponds. The same text puts in parallel the n b l at, which seems to designate the sacrifice of communion. Here is, besides, the translation of the section of the poem, such as given by M. Virollaud:

"You will place the (sacrifices) lighted in the sanctuaries,

The n b l at in the temples, this day and the following.

You will eat the (sacrifice) lighted in the sanctuaries,

The n b l at in the temples, the third and the

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<sup>1</sup>M. Dhorme; Revue Biblique, 1931, p.15.

<sup>2</sup>Ibid., Revue de L'Histoire Des Religions, p.286.



to give names and receive the same. The various names  
can be interpreted in the same way: John Smith.

It is noted that the names are given in the  
form of a list. The names that are given are as follows:  
List of names.

The first name is John Smith. The second name is  
the name of the person who is the subject of the list.  
The third name is the name of the person who is the  
subject of the list. The fourth name is the name of the  
person who is the subject of the list. The fifth name is  
the name of the person who is the subject of the list.

I am sure that the names are given in the  
form of a list. The names that are given are as follows:  
List of names.

The first name is John Smith. The second name is  
the name of the person who is the subject of the list.  
The third name is the name of the person who is the  
subject of the list. The fourth name is the name of the  
person who is the subject of the list. The fifth name is  
the name of the person who is the subject of the list.

You will see the names in the list. The names are  
given in the form of a list. The names that are given  
are as follows: List of names.

The first name is John Smith. The second name is  
the name of the person who is the subject of the list.  
The third name is the name of the person who is the  
subject of the list. The fourth name is the name of the  
person who is the subject of the list. The fifth name is  
the name of the person who is the subject of the list.



fourth day.

"You will eat the (sacrifices) lighted in the sanctuaries,

The n b l at in the temples the fifth and the sixth day.

You will eat the (sacrifices) lighted in the sanctuaries,

The n b l at in the middle of the temples:

Thus during the seven days.

You shall offer in action of the thanks the (sacrifices) lighted in the sanctuaries.

The n b l at in the temples.

Surround the aromatics of silver, of gold we will surround the incense."<sup>1</sup>

(2) The Victims are the same.

This same text defines the animals offered in sacrifice: of beef, mutton, weight of bulls and fat of rams, bullocks a year old, of sucking lambs for the people.

Thus in the great sacrifice which served to consecrate the temple, the females did not enter; but from the price beasts offered by the community or the official people, one can see a modest offering for the people.

While the interpretation may be uncertain we will note an exceptional sacrifice, that, it seems, of the male young ass, which was sacrificed at the appearance of the star Venus, otherwise called the dawn, before sun rises. In effect this sacrifice immediately precedes the conversation with El, the great sun-god.

At the same time this portion that we are going to cite returns us to the activity of the double Qadesh and Amourrou

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<sup>1</sup>Rene Dussaud, Revue de L'Histoire Des Religions, 1931, p.286f.







which we have identified with Anat and Aleyin.

The order of service seems to be given by Asherat -  
of the Sea to the binomial Qadesh and Amourrou in these terms:

"(Attach the ass), tie the stallion,  
(dispose the vine-branch) of the silvered leaves,  
of a(shining green)."<sup>1</sup>

"Qadesh and Amourrou obey.  
They attach the ass, tie the stallion,  
dispose the vine to the leaves silvered  
of a shining green.  
They take their asses to the vine."<sup>2</sup>

"Qadesh and Amourrou cross their hands.  
Asherat plans the ass on the high place,  
the stallion on the . . . of high place,

"Qadesh sieges them,  
Amourrou embraces them  
when the star appears before the sanctuary of  
the virgine Anat and (then) Ba'al protests  
the salor of Sapuna."<sup>3</sup>

When the sacrifice is finished, the binomial Qadesh  
and Amourrou turn toward El, for by this time the sun should  
have risen, in order to present his request.

(3) Sacrifice exemplified by Anat has parallel with  
last sheaf of Israel.

"This sacrifice which Anat practiced is parallel, as  
we may note, to the rite of the last sheaf in the Levitical  
practice. The ritual performance is identical. In Israel it  
was for the purpose of restoring the rejuvenating spirit of the  
harvest, and in the same way in Phoenicia it was to revive the  
drooping spirit of the vine. And it will be Anat who will work  
it if one permits it, as we have shown that Qadesh is one of the  
names for this goddess."<sup>4</sup>

<sup>1</sup>Ibid., p.288.

<sup>3</sup>Ibid., p.289.

<sup>2</sup>Ibid., p.288.

<sup>4</sup>Ibid., p.290.







Now, if it is thus, one will note that in the case of the last sheaf, they burned frequently an animal that has some connection with the last sheaf. Generally it is an animal which has crossed the field at the time of harvest and in whom the spirit of vegetation is hidden. The rite described by the poem of Ras Shamra is not without analogy in the Jewish literature, since one envelopes the ass with vine branches before proceeding to the holocaust. In order the spirit may not enter into the other animals than those one wishes to sacrifice, the ass comes into the first place because of his fondness of vine leaves and tender branches after the grapes have been picked out.

Pausanias tells the same kind of story of an ass browsing the vine, that it gave the first idea to the pruning of the vine. As to his fondness of the leaves of the vine, and in order to mark a state of prosperity to which Judah attained, his father Jacob foretold that the ass nourished itself in this way:

"Binding his foal unto the vine,  
And his ass's colt unto the choice vine."<sup>1</sup>

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<sup>1</sup>Gen. 49:11. The psychological background of the sacrifices.



But, it is true, one will note that in the case of  
the last sheet, they obtained frequently an animal that was  
opposite with the last sheet. Generally it is an animal which  
has crossed the field at the time of harvest and in which the  
spirit of vegetation is hidden. The rice, deposited by the  
beam of the plow is not without analogy in the Jewish liturgy.  
There, since the envelope the ear with vine branches before  
proceeding to the harvest. In order the spirit may not enter  
into the other animals than those that belong to vegetation,  
the ear comes into the first place because of his knowledge of  
vine leaves and other branches after the grapes have been  
plucked out.

Thenceforth tells the same kind of story of an ear  
brought to the vine, that it gave the first seed to the vine  
of the vine. As in his knowledge of the leaves of the vine,  
and in order to mark a state of prosperity to which he had  
attained, his father Jacob foretold that the ear would be  
sent in this way:

"Blindly his foot into the vine,  
and his ear's cold into the choice vine."



## VII. CONCLUSIONS.

### (1) The Sacrificial System as a Social Inheritance.

We gather from the foregoing articles of Jewish and Canaanite sacrificial systems that they have been their social inheritance from generation to generation. We, at the modern period, are speaking of doctrine in relation to our religious ideals, but it was not so with the Semitic peoples. They had in their minds only their social customs, which, as such, had to explain the whole situation. It is now generally agreed that acts precede definite beliefs. This is true of all religious acts. The birth-place of religion is the human soul. It may begin as an instinctive impulse and idea-motor movement, rather than as directed acts based upon definite beliefs. Primitive people did not think in terms of casual relations concerning the superhuman powers and then express this thinking in their action - ceremonials, religious dances, and other acts of religious ritual. That, for instance, the Semitic peoples do have beliefs concerning the relation of spirit to natural phenomena is, of course, undeniable. But the acts come first, as impulses of an instinctive type. These acts are, for the most part, group activities which take place under the social stimulus of imitation and suggestion. As such they may be called social customs. With civilized people, definite belief usually accompanies and precedes action, but with primitive men action is first.

### (2) The psychological background of the sacrifices.



## VII. CONCLUSIONS.

## (1) The Sacrificial System as a Social Institution.

We gather from the foregoing analysis of Jewish and Gentile sacrificial systems that they have been their social inheritance from generation to generation. We, at the modern period, are speaking of sacrifice in relation to our religious ideals, but it was not so with the Jewish people. They had in their minds only their social customs, which, as such, had to explain the whole situation. It is now generally agreed that such precedes definite beliefs. This is true of all religious acts. The birth-place of religion is the human soul. It may begin as an instinctive impulse and later movement, rather than as directed acts based upon definite beliefs.

Primitive people did not think in terms of usual religious concepts, the supernatural powers and their expression, this thinking in their social - ceremonial, religious, magical, and other acts of religious ritual. Thus, for instance, the Jewish people have beliefs concerning the relation of spirit to natural phenomena is, of course, undeniable. But the more one thinks as impulses of an instinctive type, these acts are, for the most part, group activities which take place under the social stimulus of imitation and suggestion. As such they may be called social customs. All civilized people, definite beliefs usually accompanied and preceded action, but with primitive man action is first.

## (2) The psychological background of the sacrifices.



Although we have seen that the sacrifices of the Semitic people have started as a social custom of a reflex from their community life in the ancient past, it does not always remain so. An idea will produce new ideas, and therefore there will finally be a multiformity of ideas as the system had developed for instance among the Phoenician and Jewish peoples. Now, we may ask, what is the origin of the sacrificial system, and when did it start? No one really knows when it became a custom and how it started. There may be some hypotheses which are not very far from the truth. W. R. Smith seems to have been the first to insist on the importance of distinguishing three types of sacrifice: (a) the communion form, in which the deity and his people were commensals;<sup>1</sup> (b) the piacular form, an expiation for sin - essentially substitutionary in character, the (totem) animal being slain as a substitute for guilty tribesmen;<sup>2</sup> and (c) the mystical form, in which the deity himself, in bodily form, is supposed to be slain by his worshippers and ceremonially eaten by them.<sup>3</sup> But this is an advanced form of the idea of sacrifices. If we like to get into the origin of the custom, we have to go back thousands of years to find the root of it. The origin of the sacrifice must have been much more simple in its character and meaning. There are traces of the ancestor worship among the Semitic peoples, and we have to go back into these sources to find the origin of it. The primi-

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<sup>1</sup>W.R.Smith, The Religion of the Semites, p.239.

<sup>2</sup>Ibid., p.399.

<sup>3</sup>Ibid., p.422.







tive man thought that the spirits of the dead were continually living somewhere about them and were still ambitious about the tribal affairs in the society as before. Thoughts may have come into their mind that they need their food and drink as before, and therefore furnished them something to eat and drink as well as for the other members of the clan. This may be the original form of sacrifice.

### (3) Sacrifice for the deity.

The sacrificing for the deity may have started the same way. The idea of deity was so firmly fixed in the Semitic mind that there hardly ever arose a question of doubt of his existence. His presence was the social reality. Really, he was the first member of the clan, the father of all the clansmen. As to the reason of the Fatherhood of God, the people started to give the names of the deities to their children as a reminder that the deity is present and is the head member of the clan. Now, when the deity has taken such a place in the clan, it was a suggestion in itself to the primitive mind to make a sacrifice to the deity. The deity took a concrete, anthropomorphic idea in their mind, and they thought that God needs real food to eat like the other members of the clan. This may be the origin for starting to sacrifice to the deity. They did it as a token of adoration and as a social necessity. The form of sacrifice was evidently in the form of food, milk, honey, and wine placed somewhere near where the deity had appeared to them. The burnt-sacrifice is a later development and suggests a more advanced idea of the religious development in



give and thought that the spirit of the dead were continually  
living somewhere about them and were still restless about the  
world affairs in the history of nature. Thought was in the  
mind that they said that they were their food and drink as  
before, and therefore furnished them something to eat and drink  
as well as for the other members of the clan. This may be the  
original form of sacrifice.

#### (4) Sacrifice for the deity.

The sacrifice for the deity may have started the  
next day. The idea of being so as to be fixed in the world  
and that there would ever arise a question of doubt of his  
existence. His presence was the social reality. Really, he  
was the first member of the clan, the father of all the others.  
and, as to the person of the deceased, he was the people  
started to give the name of the deity to their children as  
a reminder that the deity is present and in the next person of  
the clan. For, when the deity has taken such a place in the  
clan, it was a suggestion in itself to the primitive mind to  
make a sacrifice to the deity. The deity took a concrete, an-  
thropomorphic idea in their mind, and they thought that God  
needs real food to eat like the other members of the clan.  
This may be the origin for starting to sacrifice to the deity.  
They did it as a form of education and as a social necessity.  
The form of sacrifice was evidently in the form of food, drink,  
money, and what placed somewhere near where the deity had ap-  
peared to them. The burnt-sacrifice is a later development and  
suggests a more advanced idea of the religious development in



the primitive community.

(4) Sacrifice in seeking God's favor when He is angry.

When we think of the primitive life, and the solidarity and unity of the clan, we can readily see that it was an essential feature for their social life, and mode of their religion was the outcome of their social customs. Its members were bound by the tie of common blood to one another and to God, their Father. The domestic animals of the tribe, to some extent shared this community, at least inasmuch as they were tribal guests, and had the privilege of adoption conferred on human strangers by the mere fact of guesthood; for when God is angry, His favor can be restored by an act of communion between Him and His worshippers; the victim, the non-human member of the clan (i.e. the totem), shall be sacrificed to appease Him. This may be the psychological background of the sacrifice of the communion in its first origin.

(5) Sacrifice as tribute to deity.

Now, when a nomad ceases from wandering life and becomes an agriculturist, his relation with his god alters. The God is no longer a father, but a king or proprietor, from whose hand the worshipper receives his land as a tenant. The idea of the sacrifice may change with the change of the social conditions. The sacrifice now becomes more of a tribute than a communion. The God is fed, (both in early as well as later times), first by leaving portions of the flesh by the sacred stones; afterwards, (as less materialistic ideas of the nature



the primitive community.

(4) Sacrifice as a means of favor with the deity.

When we think of the primitive life, and the solidarity and unity of the clan, we can readily see that it was an essential feature for their social life, and made of their religion was the essence of their social existence. The members were bound by the ties of common blood to one another and to God, their father. The domestic animals of the tribe, so common to all, shared this community, at least inasmuch as they were tribal property, and the practice of sacrifice centered on common property by the tribe, the lack of individualism; for when this unity, this bond was maintained by an act of communion between the individual and the deity, the victim, the non-human member of the tribe (the animal), which he sacrificed to appease him. This may be the psychological background of the sacrifice of the community in its first origin.

(5) Sacrifice as evidence of belief.

Now, when a human being comes from wandering life and becomes an individual, his relation with the deity changes. The God is no longer a father, but a king or proprietor, from whose hand the worshipper receives his land as a tenant. The idea of the sacrifice may change with the change of the social conditions. The sacrifice now becomes more of a tribute than a communion. The God is not (God is not as well as later times), but by the sacrifice portions of the flesh by the sacred women; afterwards, the sacrifice is made of the animal



of deity develops), by pouring out the life-bearing blood on the earth as his portion, which, as it sinks and disappears can more readily be supposed to be absorbed by the deity than the solid flesh; and finally, by burning the victim, which thus becomes volitalized and etherialized by the smoke. It was thought to be "a good savor" to the nose of the deity, and when angry, he was supposed to be appeased by the burnt-sacrifice.

(6) According to Robertson Smith the covenant, or communion, sacrifices were popular among Arabs. Among the Jews there were three annual convocations for the purpose of sacrificing of communion. There were meals of fellowship in which the deity participated along with his worshippers. Just as eating a common meal was regarded by the Arabians as binding people together, so was it with the deity in his relation to those who worshipped him. The blood was poured out at the sacrificial meal as food for the deity, to cement the union between him and his worshippers. In this way a friendly relationship with the deity was maintained, and misfortunes and divine anger were avoided. This is a very well-known method of sacrifice in the Levitical ritual, and was commonly practiced by the Canaanite people before Israel invaded the country.

(7) The burnt-sacrifice (olah and kalil) are old sacrifices, known among all clans of the Semitic people, where the whole victim was burned upon the altar. In the Levitical system

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the burnt-offering occupied an important place, for the principal act in the temple worship was the burnt-offering which was called daily or continual.

(8) The vegetable sacrifices (zebah sed).

Of the vegetable products there were sacrificed mainly the same things as are used at the table as daily food: Oil, wine, meal, salt, leaven, milk, honey, and fruit. Milk on the other hand, though one of the commonest article of food among the Israelites, has no place in Hebrew sacrifice, but libations of milk were offered by the Arabs and also at Carthage.<sup>1</sup>

(9) All other sacrifices were found among the Carthaginian and Phoenician people for centuries before Israel came into Palestine. The development of the ideas of sacrifice has been during a long period of time, as well as the development of the idea of deity. We can trace the conception of God from a very crude idea of the being of God and His relation to man to a more perfect conception of His person and relationship to His worshippers. We find the first symbol of deity in the form of massebah, which was a crude and unhewn stone pillar, either meteoric or otherwise, or a cairn of stone which also has been found in all the ancient high places and sanctuaries. In the later development the pillar took the form of an idol. The same principle can be found in the Mosaic tables of decalogue. Here we use Jacob as an example who thought that the deity was living in the rock which was under his head at Bethel, when he

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<sup>1</sup>Wellhausen, Heidenthum, p.111.



the present-day knowledge of the history of the world, for the history of the world is not in the hands of the present-day world, but in the hands of the past.

(5) The vegetable kingdom (see p. 114).  
Of the vegetable kingdom there were several kinds. The most common was the tree, which was used for building, for fuel, and for food. There were also the vine, the fig, the olive, the pomegranate, and the date. These were the most important of the vegetable kingdom. There were also the cereals, the wheat, the barley, and the rice. These were the most important of the vegetable kingdom. There were also the fruits, the apples, the pears, and the grapes. These were the most important of the vegetable kingdom.

(6) All other animals were taken from the Garden of Eden and placed in the Garden of Eden. The development of the human race was a long process. It began with the first man, Adam, who was created by God. Adam was a perfect being, and he was the first of the human race. He was created in the image of God, and he was given the knowledge of good and evil. He was also given the power of reason, and he was able to think for himself. He was also given the power of love, and he was able to love his fellow men. He was also given the power of faith, and he was able to believe in God. He was also given the power of hope, and he was able to hope for the future. He was also given the power of courage, and he was able to face his enemies. He was also given the power of wisdom, and he was able to make good decisions. He was also given the power of strength, and he was able to do great things. He was also given the power of beauty, and he was able to create beautiful things. He was also given the power of grace, and he was able to live a good life. He was also given the power of mercy, and he was able to forgive his enemies. He was also given the power of kindness, and he was able to help his fellow men. He was also given the power of compassion, and he was able to feel for his fellow men. He was also given the power of sympathy, and he was able to understand his fellow men. He was also given the power of empathy, and he was able to share the feelings of his fellow men. He was also given the power of understanding, and he was able to know his fellow men. He was also given the power of respect, and he was able to honor his fellow men. He was also given the power of honor, and he was able to be honored by his fellow men. He was also given the power of glory, and he was able to be glorified by his fellow men. He was also given the power of fame, and he was able to be famous among his fellow men. He was also given the power of wealth, and he was able to be rich among his fellow men. He was also given the power of power, and he was able to be powerful among his fellow men. He was also given the power of influence, and he was able to be influential among his fellow men. He was also given the power of leadership, and he was able to lead his fellow men. He was also given the power of authority, and he was able to be authoritative among his fellow men. He was also given the power of control, and he was able to control his fellow men. He was also given the power of command, and he was able to command his fellow men. He was also given the power of obedience, and he was able to obey his fellow men. He was also given the power of submission, and he was able to submit to his fellow men. He was also given the power of respect, and he was able to respect his fellow men. He was also given the power of honor, and he was able to honor his fellow men. He was also given the power of glory, and he was able to be glorified by his fellow men. He was also given the power of fame, and he was able to be famous among his fellow men. He was also given the power of wealth, and he was able to be rich among his fellow men. He was also given the power of power, and he was able to be powerful among his fellow men. He was also given the power of influence, and he was able to be influential among his fellow men. He was also given the power of leadership, and he was able to lead his fellow men. He was also given the power of authority, and he was able to be authoritative among his fellow men. He was also given the power of control, and he was able to control his fellow men. He was also given the power of command, and he was able to command his fellow men. He was also given the power of obedience, and he was able to obey his fellow men. He was also given the power of submission, and he was able to submit to his fellow men.



had his beautiful dream of the revelation of God to him. Therefore, he erected that rock in a standing position, poured some oil on the rock for the deity, who was living in it, for the libation. Israel had the same kind of adoration towards the slabs upon which the ten words were engraved. Those slabs had a magic power in them. The ruah of Yahweh was living in them, and therefore they were carefully safeguarded by the priests. When it did not go well for Israel in the war against the Philistines, they brought the ark into the war front and were greatly rejoicing because the Yahweh had come into the camp. When, after all, they were overpowered by the Philistines, and lost the battle, and lost the ark of the covenant, that was the greatest loss they had ever felt. According to the priestly legend Yahweh punished the Philistines and seventy men lost their lives because they dared to look into the ark,<sup>1</sup> which was so sacred a thing that even the high priest had to first make the sacrifice of incense to it before he could go near and look upon it.<sup>2</sup> Whatever development has taken place among the Canaanite people, it has been adopted, either in the same form or slightly modified, into the practice among the Israelites.

(10) Likewise, there has been a development in the idea of the sanctuary. The idea of deity was local. He was living some place. Yahweh's original home was on Mount Sinai.

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<sup>1</sup> I Sam. 6:19.

<sup>2</sup> Lev. 16:13.



had his beautiful dream of the revelation of God to him. There-  
fore, he erected that rock in a standing position, poured some  
oil on the rock for the deity, who was living in it, for the  
illumination. Israel had the same kind of illumination towards the  
deity upon which the ten words were engraved. These things had  
a magic power in them. The rock of Yahweh was living in them,  
and therefore they were essentially safeguarded by the priests.  
When it did not go well for Israel in the war against the  
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lost the ark, and lost the ark of the covenant, that was the  
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legend Yahweh punished the Philistines and seventy men lost  
their lives because they dared to look into the ark, which  
was so sacred a thing that even the high priest had to flee  
when the angelic fire came to it before he could go near  
and look upon it. Whatever development has taken place among  
the Semitic people, it has been absorbed, either in the form  
of a highly modified, into the tradition among the Israel-  
ites.

(10) Likewise, there has been a development in the  
idea of the sanctuary. The idea of deity was local. He was  
living some place. Yahweh's original home was an inland place.

11 Jan. 6:12  
Dec. 10:13



When he adopted Israel as his people, making a covenant with them<sup>1</sup> at Sinai, he wrote the Ten Commandments for them with his own finger.<sup>2</sup> When those tables were written upon the stone which was part of the Holy Mountain, so Yahweh followed with the tables to the Holy Land,<sup>3</sup> which his newly adopted people were to take into their possession according to the promise he had given to Abraham. They thought that the deity needed a house, therefore they built him first a "tent of meeting" which is called the tabernacle in P document. Sinai was the first experience in the idea of the house of God; there was a cave in that mountain, which was thought to be the place where Yahweh lived. Then later on, when they built the tabernacle, he manifested himself there. Later on they decided to build him a house on top of Mount Zion at Jerusalem, which Yahweh adopted as the place where he would live. There is a very fascinating thing to be noticed in the temple building at Jerusalem. It was built by the Phoenician builders and craftsmen. They had experience in the temple building, because there were many temples built in Phoenicia, and they built it according to the ancient Canaanite plans. We can detect in all the Canaanite temples three sections; the court, the sanctuary, and the holy of holies. This same plan was followed at Jerusalem.

(11) The equipment of the temple was made in the same way as in the Canaanite temples. Everything was prepared for the multifarious sacrifices which the ancient Canaanite ritual required. When Solomon's temple was completed, he put to test its efficiency when he sacrificed "before Jehovah . . . twenty

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1 Ex. 20:1-23:33.

2 Ex. 31:18.

3 Ex. 40:38. Nu. 14:14.



When he adopted Israel as his people, making a covenant with  
them, he wrote the Ten Commandments for them with  
his own finger. When these tablets were written upon the stone  
which was part of the Holy Mountain, so Yahweh followed with  
the tablets to the Holy Land, which his newly adopted people  
were to take into their possession according to the promise he  
had given to Abraham. They thought that the Holy needed  
Hoshe, therefore they put in his "book of Genesis" which  
is called the tabernacle in 1 document. That was the first  
experience in the land of the house of God; there was a cave in  
that mountain, which was thought to be the place where Yahweh  
lived. Then later on, when the tabernacle was built,  
located almost there. Later on they decided to build him a  
place on top of Mount Zion at Jerusalem, which Yahweh adopted  
as the place where he would live. That is a very fascinating  
thing to be noticed in the temple building at Jerusalem. It  
was built by the Israelites and was a great work. They had  
experience in the temple building, because there were many  
temples built in Jerusalem, and they built it according to the  
ancient Canaanite plan. We can detect in all the Canaanite  
temples three sections; the court, the sanctuary, and the holy  
of holies. This same plan was followed at Jerusalem.

#### (II) The significance of the temple was made in the

temple was in the Canaanite temple. Everything was prepared  
for the religious activities which the ancient Canaanites  
performed. When Solomon's temple was completed, he put in  
the significance which he described "before Jehovah" . . . twenty

1. Ex. 25:1-10:25  
2. Ex. 25:11-25:12  
3. Ex. 25:13-25:14



and two thousand oxen, and a hundred and twenty thousand sheep".<sup>1</sup>  
The second temple was very much the same kind as the temple of Solomon, except that there was an altar in addition which was, in all probability, absent from Solomon's temple. At least it is not mentioned with its paraphernalia. The incense was offered in the incense burners. The altar for incense was found in the temple at Ras Shamra, Phoenicia, and accordingly in the temple of Zerubbabel.

The Canaanite Practice has been adopted minutely in Jerusalem and the people had a very faint idea of the difference of the worship of Yahweh and the worship of Baal. In the sacrificial victims there is only one or two differences: The Israelites did not sacrifice the ass, neither a deer to their deity as did the Phoenicians. All other sacrifices seems to be alike.

#### (12) Deuteronomic reformation.

All the public utterances had been suppressed by the wicked rulers of the kingdom and a division of the kingdom did not make the situation any better. Jerusalem ran with the blood of the martyrs, while old heathen worships flourished and new cults were borrowed not only from the Canaanites, but from the Assyrians as well; so the prophetic party became aroused to effect some reformation in the cultus. The teaching of the eighth century prophets had been concerned, in the main,

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<sup>1</sup> II Chron. 7:4-5.



and two thousand oxen, and a hundred and twenty thousand sheep.  
The second temple was very much the same thing as the temple of  
Solomon, except that there was an altar in addition which was  
in all probability, placed upon Solomon's temple. At least it  
is not mentioned with it, particularly. The temple was al-  
tered in the second century. The altar for incense was found  
in the temple at Herod's time, and accordingly in the  
temple of Zerubbabel.

The Transjordanian Tradition has been adopted generally in  
Jerusalem and the people had a very false idea of the influence  
of the worship of Yahweh and the worship of Baal. In the second  
century B.C. there is only one or two differences. The Je-  
rusalem did not sacrifice the cow, neither a deer to which  
belonged as did the Phoenicians. All other sacrifices seem to  
be alike.

(12) Deuteronomy's Reformation.

All the public references had been suppressed by the  
rulers of the kingdom and a division of the kingdom did  
not make the situation any better. Jerusalem was with the  
blood of the martyrs, while the leaders worshiped the  
and now also were removed not only from the temple, but  
from the Assyrians as well; so the prophet's party became  
strong to effect some reformation in the cult. The teaching  
of the eighth century prophets had been continued in the cult.



with social righteousness as the nation's best expression of loyalty to its God. But along side of this, and certainly not without some sympathy from the prophets, there was a movement more priestly in origin for the reform of the cultus. These two tendencies combined to produce the Book of Law found in the temple by Hilkiah, which formed the bases of Josiah's Reformation. This is usually, and in all probability correctly, identified with the original Deuteronomy. The reformation of Deuteronomy reduced the number of the sacrifices to only three: burnt-offering, meal-offering, and heave-offering. The heave-offering was a presentation which was not mentioned in the writings of the eighth century prophets, but was probably practiced by the Canaanite people for a long time before that, and had been in practice among Israelites after the eighth century prophets.

(13) The reformation of the eighth and the seventh century prophets came really at an opportune time. Although Jerusalem had become the chief center of the worship of Yahweh, there were many high places in all parts of the country where purely pagan practices were maintained. The popular mind, indeed, was for the most part, unable to distinguish between the worship of Yahweh whom they called Baal, and again Baal, whom they called Yahweh. It was really a syncretism of Yahwehism and Baalism. I have seen many oblation cups which have had the handle seal: "Baal is my Yahweh", and again "Yahweh is



with social righteousness as the nation's best expression of  
loyalty to the God. But along side of this, and certainly not  
without some sympathy from the prophets, there was a movement  
more distinctly in origin for the reform of the nation. These  
the prophets continued to produce the work of law reform in the  
temple of Hilkiah, which formed the basis of David's reforma-  
tion. This is usually, and in all probability correctly, iden-  
tified with the original reformation. The reformation of law-  
reform reduced the number of the sacrifices to only three:  
burnt-offering, meal-offering, and peace-offering. The peace-  
offering was a presentation which was not mentioned in the  
writing of the eighth century prophets, but was probably prac-  
ticed by the Samaritan people for a long time before that, and  
had been in practice among Israelites after the eighth century  
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(12) The reformation of the altar and the seventh  
century prophets came really at an opportune time. Although  
Jerusalem had become the chief center of the worship of Yahweh,  
there were many high places in all parts of the country where  
barely pagan practices were maintained. The popular mind,  
indeed, was for the most part, unable to distinguish between  
the worship of Yahweh whom they called Baal, and Baalim whom  
they called Yehovah. It was really a perversion of Yeh-  
ovah and Baalim. I have seen many children once which have  
and the people said: "Baal is my Yehovah", and said "Yehovah is



my Baal". These cups have been excavated from the site of Tell En-Nasbeth (Mizpah).<sup>1</sup>

The sacrificial feasts were something that would give a shock to the Christian mind. Especially the three annual sacrifices were public functions of a town or a clan. People from all sides of the town or clan were streaming together dressed in their gayest attire, marching with singing and music, and bearing with them the victims appointed for the sacrifice with a store of bread and wine. And when the sacrifice was made, men ate, drank, and made merry before their deity. When we still mention the "sacred prostitution", drunkenness and public revelry, it is really a pagan sight. No wonder that the eighth century prophets raised their voices against this heathen practice and declared that Jehovah had never appointed it to Israel.<sup>2</sup> The Jews appealed to the law that it designates the sacrifices. The law of Jehovah is with us. But Jeremiah retorted that it is not the law of Jehovah, "but, behold, the false pen of the scribes hath wrought falsely."<sup>3</sup>

(14) In the same way we hear the roaring voice of Amos, the shepherd of Tekoa, in the Judean and Galilean hills. He declares in the name of Yahweh; "I hate, I despise your feasts, and I will take no delight in your solemn assemblies." He

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<sup>1</sup>These cups are kept in the Museum of the Pacific School of Religion, Berkeley, Calif.

<sup>2</sup>Jer. 7:22.

<sup>3</sup>Jer. 8:8.



by hand". These cups have been excavated from the site of  
Tell An-Nasbeh (Jerusalem).

The sacrificial vessels were something that would give  
a shock to the Christian mind. Especially the three animal  
sacrifices were public functions of a town or a clan. People  
from all sides of the town or clan were attending together  
and dressed in their best attire, wearing their earrings and necks,  
and standing with their backs against the altar for the sacrifice  
with a score of sheep and goats. And when the sacrifice was made,  
then all stood, and made merry before their deity. When we still  
mention the "sacred prostitution", drunkenness and public  
revellity, it is really a pagan ritual. We wonder that the church  
should not have noticed these things when they were first  
introduced and decided that Jehovah had never appointed it to Israel.  
The law opposed to the law that is fundamental to the sacrifice.  
The law of Jehovah is with us, and Jehovah restored that it  
is not the law of Jehovah, but, behold, the law of the  
gods has been wholly destroyed.

(14) In the same way we hear the voice of the  
shepherd of Israel, in the Jordan and Gilead hills. He  
declares in the name of Jehovah: "I have, I have your flocks,  
and I will take no delight in your solemn assemblies." He

These cups are kept in the Museum of the British School of  
Oriental Research, Oxford.  
See, p. 158.  
See, p. 158.



scornfully says, "Yea, though ye offer me your burnt-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beast. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let justice roll down as waters and righteousness as a mighty stream." Then he declares that the Levitical ritual was not known in the time of the wilderness. "Did ye bring to me sacrifices and offerings in the wilderness forty years, O house of Israel?" After this he declares that all this wickedness which is known among the people was inherited from the pagans round about them in the country.

(15) Hosea says the same about the sacrifices. "I desire goodness and not sacrifices; and the knowledge of God more than burnt-offerings. But they, like Adam, have transgressed the covenant: there have they dealt treacherously against me." Here, according to Hosea, the whole sacrificial system is a plot against God, i.e. they pretend to worship Jehovah, and in reality it is the worship of the heathen deities and sacrificing to them. They have entirely broken the covenant of Yahweh and have gone to heathenism.

(16) The same doctrine we find in Isaiah. "What unto me is the sacrifices? saith Jehovah: I have had enough of burnt-offerings of rams and the fat of fed beasts: and I delight not in the blood of bullocks, or of the lambs or of the he-goats . . . Bring no more vain oblations; incense is an abomination unto me;



...sincerely says, "Yes, though we offer no more burnt-offerings, I will not accept them, neither will I repeat the peace-offerings of your fathers. For now only live the noise of the organ, for I will not hear the melody of the violin. But let justice roll down as waters and righteousness as a mighty river." That is better than the Levitical ritual and its ignorance in the line of the wilderness. "Did ye bring us no sacrifices and offerings in the wilderness forty years, O house of Israel?" This is better than all this wilderness which is known to the people who inhabit it from the Jordan to the Euphrates in the country.

(15) Now says the Lord about the sacrifices. "I desire righteousness and not sacrifice; and the knowledge of God more than burnt-offerings. For they, like Adam, have transgressed the covenant: there have they dealt treacherously against me." Here, according to Hosea, the whole sacrificial system is a sin against God, i.e. they pretend to worship Jehovah, and in reality it is the worship of the golden calves and substitutes for them. They have entirely broken the covenant of Jehovah and have turned to Baalim.

(16) The same prophet so finds in Isaiah. "What profit is the multitude of sacrifices? I have had enough of burnt-offerings of rams and the fat of the beasts: and I desire only the blood of bullocks, or of the lambs or of the he-goats. Bring no more vain offerings; incense is an abomination unto me;



new moon and sabbath, the calling of assemblies, I cannot away with the iniquity and the solemn meeting. Your new moon - the sacrificial times - and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them." These words are plainly spoken against the Canaanite practices. There remains no room for compromising.

Isaiah further declares that the commandment of their worship, i.e. the worship of sacrifices, "is the commandment of men which had been taught them."<sup>1</sup>

(17) The Carthage inscriptions.

We have made close observations of the Carthage inscriptions and have come to a conclusion that it has close uniformity with the Levitical laws. The Carthage inscriptions are probably from the fourth century B.C., consisting of the tariff of payments of the worshippers to the priests. The Phoenicians' system had an ancient Canaanite background; the ancient Canaanite system has an ancient Semitic background; when again the ancient Semitic background has the pre-historic Babylonian background. Here we see the course of progress of the system of that type of worship. When we are speaking of Canaanite, we mean the system as it was found in Palestine and Syria during the two milleniums B.C., and the ideas became analogous among all the Semitic clans in Palestine and Syria and there are found only slight differences among the different clans in those countries. The sacrificial victims of Phoenicians and Israelites are the same: bull, deer, ram,

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<sup>1</sup>Isa. 29:13.



new moon and Sabbath, the calling of assemblies, I cannot agree  
with the majority and the whole nation. Your new moon - the  
ecclesiastical time - and your Sabbath - the civil day;  
they are a terrible error; I am sorry to hear that. These  
words are plainly spoken against the Christian's conduct. There  
remains no room for compromise.

I shall further declare that the abandonment of their

words, i.e. the worship of ecclesiastical, "is the commandment  
of God which has been given them."

#### (1.7) The Christian's Position.

We have made these observations of the Christian's position  
and have come to a conclusion that it has been entirely  
with the Jewish Law. The Christian's position is probably  
from the fourth century B.C., consisting of the belief of persons  
of the world to the present. The Christians, who had  
an ancient Christian position; the ancient Christian position  
has an ancient Jewish position; when again the Jewish  
Jewish position has the two-hundred Jewish position.  
Here we see the course of progress of the system of that type of  
Jewish. When we are speaking of Christians, we mean the system  
as it was found in Palestine and Syria during the two centuries  
B.C., and the ideas became widespread among all the Jewish cities  
in Palestine and Syria and there are found only slight differences  
among the different cities in those countries. The ecclesiastical  
visions of Theologians and Jurists are the same; but, now,



he-goat, she-goat, lamb, kid, doe. The doe, as I have explained in the previous chapter may be a castrated he-goat. In Palestine, Phoenicia, Punic Africa, where animals were raised for a long time as domestics, the wild animals of sacrifices had the last place.

(18) Perfection of the animals.

The animals to be sacrificed must be perfect in form. The male comes always before the female. The whole female is admitted in Israel only in the sacrifice of communion.<sup>1</sup> And for the burnt-offering in Israel only the male, bull, ram, he-goat, or pigeon are admitted. In both systems they must be perfect and without blemish.<sup>2</sup>

An uncastrated male is always better than the castrated. Dussaud tells us that this is perhaps one of the reasons which has led the ancient law to exact the sacrifice of the first-born on the eighth day. The sacrifice on the eighth day assured the entire animal. The eighth day law is uniform in both of the systems.

In Israel the burnt-offering was a whole animal; so it was in Phoenicia.<sup>3</sup> There are three sacrifices in Phoenicia: whole-offering, prayer-offering, and whole thank-offering. These correspond with the offerings in Leviticus. The whole thank-offering of Carthage is the only bloody sacrifice where no part of meat is given to the priest and corresponds with the

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<sup>1</sup>Lev. 3:1.

<sup>2</sup>Lev. 22:17-24.

<sup>3</sup>Rene Dussaud, Les Origines Canan. du Sacrif. Israelite, p.136 and Lev. 1:1-4,10.







whole thank-offering of Israel. The whole thank-offering gives to the priest a part of the meat and nothing to the worshippers in both of the systems. The prayer-offering divides the animal between the officiating priest and sacrificer and corresponds with the Israelite prayer-offering. We make a conclusion based on the historic background of whole-offering and whole thank-offering as the dividing into two of one and the same sacrifice in earlier times.

At Carthage only the officiating priest ate the sacrifice. In Israel the entire animal, except the blood and fat are given to the officiating priest. In Carthage the term for prayer-offering is seva'at. The Hebrew term is sevahah, the cry to heaven. In the Carthage prayer-offering the priest receives two parts of the sacrificial animal: lungs and thigh. In Jerusalem the right thigh went to the priest who ate it in the temple with all his family.

From this study it is seen that there is a close parallel and identity almost in detail between the Carthaginian and the Levitical systems of sacrifice. They seem to have very much in common and give expression to the same kind of religious ideas. The chief types of sacrifice in both are analogous.

The Hebrew sin-offering is absent in Phoenicia. The materials of the sacrifice are generally alike. The Hebrew sacrificed domestic animals only, but Phoenicians offered sometimes wild animals like deer. There are different opinions of this. However, they offered wild birds, game including milk and fat.







Certain parts of the sacrifice assigned to the priests and worshippers are the same,<sup>1</sup> and relief to poor is also common.<sup>2</sup> It is noticeable, however, that the same terms do not mean the same in both systems.

(19) Common source for both of them.

After a careful study of the subject we have reached this conclusion that the one and the other have derived from the common source and borrowed from the same ground of stock which is Canaanite, and later on called Phoenician. We have biblical material verifying this. The writer of Kings says the Canaanite gods received the same sacrifices as Yahweh.<sup>3</sup> This borrowing may be traced in its beginning to the time when Israel entered the land of Canaan. From that time on Israel adopted the writing and language of the land, the life, customs and to a great degree the religion, especially the sacrificial system. The ritual became official in Jerusalem from the time of the dedication of the temple by Solomon (970-930 B.C.).<sup>4</sup> It is interesting, in this connection to recall Amos 5:25. Israel offered not sacrifices in the Wilderness. Jeremiah agrees with this when he says, "I spake not unto your fathers nor commanded them in the day I brought them out of Egypt, concerning burnt-offerings or sacrifice."<sup>5</sup>

In the same way, the bloodless sacrifices are very

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<sup>1</sup>Lev. 6:19; 7:8; 15-19.

<sup>2</sup>Lev. 5:11.

<sup>3</sup>II Kings 10:24; Isa. 43:23-24; Jer. 7:9f.

<sup>4</sup>I Kings 9:25.

<sup>5</sup>Jer. 7:22.



Certain parts of the analysis assigned to the priests and some  
others are the same, I and called to order in the unknown.  
It is not possible, however, that the new laws do not mean the  
same in both systems.

(12) Concerning the birth of them.

After a careful study of the subject we have reached this  
conclusion that the one and the other may be derived from the same  
source and have been taken into account of each other in the  
law, and later on called themselves. We have noticed that the  
writing of the law is very different from the writing of the  
law in some respects as follows. This difference may be first  
seen in the beginning of the law when there entered the land of  
Canaan. From that time on there adopted the writing and language  
of the land, the law, customs and to a great degree the religion,  
especially the ceremonial system. The ritual began to differ  
in substance from the time of the foundation of the people by  
Moses (Exodus 24:1-8). It is interesting to find something  
to recall some words, laws and customs not mentioned in the  
Mosaic law. Between verses 10 and 11, it says, "I spoke  
not unto your fathers nor commanded them in the day I brought  
them out of Egypt, concerning burnt-offerings or sacrifices."

In the same way, the different sacrifices are very

- 1. Lev. 1:1-17
- 2. Lev. 1:18-17
- 3. Lev. 1:18-17
- 4. Lev. 1:18-17
- 5. Lev. 1:18-17
- 6. Lev. 1:18-17
- 7. Lev. 1:18-17
- 8. Lev. 1:18-17
- 9. Lev. 1:18-17
- 10. Lev. 1:18-17



closely identical with the two systems. The bikkourin, the first fruit, it is the same as reshit kol; bikkourin kol reshit, is the same as reshit aristotekem of Ezekiel.

Also zabah sed, the ordinary grain or flour offering, and the zabah shemen, as sacrifice of oil, are identical with those seen in Third Isaiah.

(20) Marseilles tablet. The Marseilles tablet mentions the minhat, which is the same as minha in Hebrew. This research gives such an identity between the Carthaginian sacrifices with those of Leviticus that one could draw this conclusion: both are derived from common source, and are still the same way, identical with each other, rather than with the blood sacrifice. The same elements are found in the recently discovered Ras Shamra tablets. The Canaanite cult is much older than either one of those Phoenician or Levitical. But they are so closely identical that there is no doubt of the same origin of both, therefore the prophets of Israel took a common cause against them.

The Ethical Weakness of the Doctrine of Sacrifices. When the ancient Semites had piacular sacrifices, as one may infer was the case, they must also have had a sense of sin. To understand this question, we should be acquainted with their idea of sin. As far as the ethical side of the idea of sin is concerned, the primitive Semites did not know sin in its reality at all. Their idea of sin was of a different sort. It was the question of







certain "taboos". Let us take only a few examples from the Old Testament. In the primitive times there might have been a taboo of certain kinds of fruit. "Ye shall not eat of it, neither shall ye touch it, lest ye die. (Gen. 3:3) This is the nomad's idea of agricultural and horticultural products.

The sin of Nadab and Abihu was that they used a strange fire when they were burning the sacrifice. They evidently took the fire from somewhere else than the altar. It was taboo. They were immediately consumed by the fire of Yahweh. (Ex. 9:24) Their crime was that they did not conform with the social customs in practice. Their father and brothers were forbidden to mourn for them; and if they did they became incompetent to the ministry until sacrifice was made for their sin, (Hosea 9:4; Dt. 26:14). If a man ate meat of an animal which was not ceremonially slain it was a taboo. It was sin. (I Sam. 14:33) Jonathan ate some honey just before going to battle, it was also a sin. It was taboo. (I Sam. 14:43-44)

Closely related to sacrifice is the idea of holiness taboo. The district about a shrine, an oasis in the midst of a desert, a tree, a bush, or even an animal, may be considered holy, i.e. it may be thought to possess certain unusual qualities, which are traced to divine manipulation or possession. (Ex. 3:5) We can hardly call this kind of holiness ethical in its proper sense. Holiness was a kind of a contagious idea, and if a lay-







man was infected by it, the consequences might be serious.

(II Sam. 6:6)

Then, there is still another thing. The piety largely clustered around the ritual of the temple. The idea of holiness had not become moralized, still less to speak that it could be individually possessed, and the moral qualities of a man which comes from the inner relationship with God, and which have grown into a personal consciousness of divine life and grace in man's heart, but social conformity with the accepted mode of exercise of the ritual at the shrine. There are many familiar phrases which bear witness to this fact: Ps. 24:7; 26:6; 27:4; 42:2-4; 43:3; 84:7; 134:3. This piety was the temple piety, not an ethical one. Its resources were in the sacrifices of animal victims upon the altar of the temple and not in the man's giving himself as a living sacrifice for the service of God.

These modes of worship were purely Semitic, common to all Semites, with certain modifications and variations according to their tribal differences and social circumstances. But as far as the main principles of sacrifices, sacrificial victims, and mode of presenting the sacrifices to their deities, and even the names of the various sacrifices, they are derived from the same sources. There is a distinction made between the clean and unclean animals; there are meal-offerings, wine, oil, milk, honey, fruit and even human beings.

And as far as the mode of sacrificing is concerned,



man was infected by it, the consequences might be serious.

(11 Jan. 1918)

Then, there is still another thing. The first thing  
discussed above the aims of the temple. The aim of religion  
has not become complicated, still less is such that it might be  
individually possessed, and the moral relation of a man which  
comes from the other relationship with God, and which is given  
into a personal acquaintance of divine life and truth in man's  
heart. Our moral connection with the accepted mode of expression  
of the truth in the world. There are many familiar phrases  
which bear witness to this fact: The Bible; the Bible; the Bible;  
the Bible; the Bible; the Bible; the Bible; the Bible; the Bible;  
and on. Its presence was in the knowledge of animal wisdom  
upon the aims of the temple and not in the man's vision himself  
as a living sanction for the service of God.

These modes of worship were purely Jewish, known to all  
Jews, with certain modifications and variations according to  
their tribal differences and social circumstances. But as far  
as the main principles of sacrifice, sacrificial vessels, and  
mode of presenting the sacrifices to their deity, and even the  
names of the various sacrifices, they are derived from the same  
source. There is a significant mark between the Jews and the  
other nations; there are well-remembered, when, oil, milk, honey,  
fruits and even human beings.

And as far as the mode of sacrifice is concerned.



the same methods were used by all the Semitic peoples. They are offered by exposure, by precipitation, by pouring, by burying, by shedding of blood, by burning and eating. The sacrificial purpose seems to be very nearly the same with all the Semitic peoples. The sacrifices are offered as tribute (minha) to the deity; and the second main form is the communion (zebah shelem); then the later developments are the placular or propitiatory and substitutionary sacrifices. These we find among the Arabs, Phoenicians and other Canaanite peoples, as well as the Levitical sacrifices among the Jewish people. All are identical and of the same origin. Its development has been a very slow process. The same thing has been inherited generation after generation for thousands of years. Only slight variations are to be seen among the different clans. Very few men had appeared who could introduce anything more high and more ethical. Moses was probably the first among Jewish people who had the mind to develop a higher moral religion. But it is hard to discern which is from him and which is from the scribes. The Pentateuch is cleverly patched and fitted together so that, at the first reading, it seems to be almost perfect harmony. It really needs scientific discrimination and study for years to see the points of the different documents. Jeremiah makes his protest against the sacrifices of the Levitical priesthood, that God did not speak, nor did He command them concerning the sacrifice, "But", says He, "this thing I commanded them, saying, hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I command you, that



The same methods were used by all the Jewish peoples. They  
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the Jewish peoples. The sacrifices are offered in various  
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All are identical and of the same origin. The sacrificial system  
seems a very old thing. It was the thing that was  
practiced from the beginning of the human race. Only slight  
variations are to be seen among the different races. Very few  
men had appeared and could understand anything more than and more  
than that. There was no worship of the first man, Jewish people who  
had the aim to develop a higher moral religion. But it is hard  
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my people; and will ye in all the ways that I commanded you, that



it may be well with you."<sup>1</sup> Now, if that is what God really spoke to the fathers, then there is here an entirely different tone than in the book of Leviticus. There is purely moral content in it.

(21) Worship closely akin to the neighboring cults.

This is a proof that what I may call the natural basis of Israel's worship was very closely akin to that of the neighboring cults. The conclusion on this point which is suggested by the Old Testament history and the Carthaginian, Phoenician and Ras Shamra discoveries, may be accepted the more readily because it is confirmed by presumptive arguments of another kind. Traditional religion, as we have seen, is handed down from father to child, and therefore is, in a great measure, an affair of race. Semitic nations sprang from a common stock and had a common inheritance of traditional belief and usage in things sacred as well as profane, and thus the evidence that the Hebrews and their neighbors had a large common stock of religious traditions falls in with the evidence which we have from other sources, that in point of race the people of Israel were nearly akin to the heathen nations of Syria, Arabia, and the other Canaanite peoples. The populations of this whole region constitute a well-marked ethnic unity, a fact which is usually expressed by giving to them the common name Semites. They are according to J and P narratives, the descendants of Shem, son of Noah, but most of the modern scholars are inclined to believe that the classification is geographical or political rather than ethnographical; the

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<sup>1</sup>Jer. 7:22-23.







Canaanites for instance, are made to be children of Ham, and near cousins of the Egyptians. But ethnographically the Canaanites were akin to the Arabs and Syrians, and they spoke a language which was hardly anything else but original Hebrew. Accordingly, it must be remembered that, when the scholars speak of the Semites they do not speak as interpreters of scripture, but include all peoples whose distinctive ethnical characters assign them to the same group with the Hebrews, Syrians, and Canaanite peoples.

(22) What, then, would have become of the Jewish religion and what bearing would it have had on their moral and national life, and what influence would it have had upon the Gentile nations, if the Levitical priesthood had followed the prophetic reformation? This is rather a difficult question to answer. One thing is clear, however, that the Levitical religion of the Jews became rather detrimental for them both nationally and religiously. Their national life was destroyed, primarily, on account of their stubbornness and spirit of isolation. We are "chosen people"; we are God's favorites; we are better than any of the Gentiles; the Gentiles are just dogs in our eyes; we despise them and we hate them. If we follow the psychological effects of this kind of thinking, what an unfortunate inheritance it was from one generation to another. It made the Jewish characteristics more self-centered, egotistic, and selfish than any other race in the whole world. To think himself to be the ruler of the nations without one square-foot of territory is the most



Canadians for instance, are made to be killed in Ham, and  
 near houses of the Republic. But ethnographically the Can-  
 nadians were also in the Alps and Pyrenees, and they spoke a  
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 of the Hebrew they do not speak as interpreters of history,  
 but include all peoples whose distinctive ethnical characters  
 belong them to the same group with the Hebrews, Syrians, and  
 Canaanite peoples.

(2) But, then, you would have become of the Jewish religion  
 and what would you do if you had on their soil and history  
 life, and what influence would it have had upon the Jewish na-  
 tion, if the Jewish nation had followed the Canaanite na-  
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 became rather different from the other nationalities and religiously.  
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 we hate them. If we follow the psychological effects of this  
 kind of thinking, what an unfortunate influence it was from  
 one generation to another. It made the Jewish characteristics  
 more self-centered, egotistic, and isolated than any other  
 race in the world. To think himself to be the ruler of  
 the nations without one square-foot of territory is the worst



unhappy ideas in any man's dream; and to have the illusion of being God's chosen people in the material sense and for their selfish purposes is the worst illusion that could be borne in a man's mind. It has made the Jew unconscious of highest realities. He do not feel any mercy or sympathy toward his fellow man outside his own clan. The same kind of spirit is still prevailing to day as in the days of Christ. Crush everyone who dares to lift his voice to the contrary! There is no feeling of pain in the pain of his fellow man. No sympathy in his worries, in his agony, and in his calamities. Everything is immaterial to him. He must have his own rights and the best of life, no matter what the other people have. Jews first! This has been practiced by them in more than in one sense. Of course there are always exceptions to this general spirit of the Jews, but these characteristics are typical of their race.

Now, we make a question for ourselves: Why all these unhappy and selfish racial characteristics in the Jewish people? We do not need to know very much of the social and religious psychology to find an answer to the question. We think that we are safe to say that a great percentage of the background of these characteristics can be found in the Levitical legislation. In a large part it had made the Jew what he is today, and what he has been for the past two thousand years, with all his foolish illusions and false hopes. It has made him unhappy, unliked and undesirable in every land. And finally when he finds out that he is hated and undesired, it makes him bitter and retaliatory, therefore, he turns out to be an "international Jew" and communist,



unhappy about it any more's dream; and so have the illusion of  
 being God's chosen people in the material sense and for their  
 selfish purposes is the worst illusion that could be born in  
 a man's mind. It has made the Jew murderers of innocent people.  
 We do not feel any sorry or sympathy toward his fellow man out-  
 side his own class. The same kind of spirit is still prevailing  
 to day as in the days of Christ. Given everyone the power to  
 take his place in the world. There is no feeling of pity for  
 the pain of the fellow man. No sympathy in his sorrows, in his  
 agony, and in his rebellion. Every thing is limited to him.  
 He must have his rights and the best of life, no matter what  
 the other people have. Just think! This has been practiced by  
 men in more than one nation. Of course there are always ex-  
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 these characteristics can be found in the Jewish religion.  
 In a large part it has made the Jew what he is today, and what  
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 illusions and false hopes. It has made the unhappy, selfish and  
 uncharitable in every land. And finally when he finds out that  
 he is hated and uncharitable, it makes him bitter and rebellious.  
 Therefore, he turns out to be an "uncharitable Jew" and uncharitable.



without a country, without sympathy, and without friends. There is the same background to his religion. There is no influence, no moral or ethical power. It is ritualism and formalism which does not mean very much for the uplifting of mankind or saving souls from sin and misery. There is no influence in it, as far as the ethical side of it is concerned. The law of causes and effects has become completely fulfilled in the mind and history of a Jew.

Now, let us take the other half of the question: What would have become of the Jewish people and their religion if they had followed the prophetic reformation? The prophetic idea had been since the days of Abraham entirely different. "In thy seed shall all the nations of the earth be blessed." (Gen.26:4.) The question was of a spiritual blessing. All the revelation and promises to the Jewish people points out toward the same thing. This was also the understanding of the prophets. God had entrusted His word to the Jews for the purpose of declaring it to the Gentile peoples. "With voice of singing (i.e. in an attractive way) declare ye, tell this, utter it even to the end of the earth," (Isa. 48:20.) "Declare ye in Egypt and publish it in Migdol." (Jer. 46:14.) "Declare ye among the nations, publish, and set up standard." (Jer. 50:2.) "Declare His promise in the islands. Jehovah will go forth as a mighty man." (Isa. 42:12.) "Declare my glory among the Gentiles." (Isa.66:19.)

These are only a few of the quotations from the prophets.







They show the prophetic mind, and their utterances are like the sign posts on the roadside for the Jews, and that God had chosen them to fulfil His plan for the salvation of the world. Did they accept this calling? There have been only a few men among the Jews who obeyed. The greatest blessings have come through those men for mankind. The Jews tried to destroy their work by murdering them, but even then, their words are still living. The rest of the people utterly failed to fulfil God's plan. God revealed to Deutero-Isaiah what would be the consequences if they neglected. "Put me in remembrance.....Thy first father sinned and thy teachers have transgressed against Me, therefore..... I will make Jacob a curse and Israel a reviling." (Isa. 43:26f.) This prediction has been literally fulfilled.

How different the situation would have been if the Levitical priesthood had followed the prophetic teachings and had become God's messengers for the world. The prophetic teaching is the foundation of Christianity, and the prophetic doctrine is the Christian doctrine. What a blessing it would be to the world, if Christianity would have been backed by the unity, genius and determination of the Jewish people. The world would probably have become Christian a long time ago. This is the final account of the profit and loss. We can only say it could have been otherwise, but . . . When a man fails to obey the voice of God, it is a loss; but when a whole nation fails, it creates a calamity. We see the consequences follow them through







all the history. But the requirement of righteousness has not lost its savour; there is always involved the happiness and spiritual welfare of all mankind.

After the Babylonian captivity the Levitical group became dominating and founded the public religion in the Hebrews. They ignored the various efforts of reformation, the Mosaic, Deuteronomic as well as prophetic ethical teachings. The voices of the eighth and seventh century prophets had ceased, so there was no one who made protest any more against the old Canaanite practices. They became nationalized as well as centralized in Jerusalem, and the sanction of Yahweh was claimed for the Levitical Code. There was no opposition made from the side of the people because they were accustomed to the Canaanite ritual and were willing to follow, thinking that: "Thus saith Yahweh."

(23) Finally, God's purpose seems to have been delayed because of the failure of the Jewish people. The most peculiar phenomena is to be observed here regarding their religious observations. The same Semitic traditions are still maintained. The main group is still of the same mind as before. Material things are the values that are acknowledged. The old Canaanitic ritualism is the religion of that group. They expect to return into the "Holy Land" once more, build a temple, put up an altar, and start to sacrifice as in the time past. There is, as I have stated before, an exception to this, but the reformed groups of the Jews are in minority, and Christians among them only few. In the Rabbinical schools the book of Leviticus is the first thing



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After the Babylonian captivity the Levitical group be-  
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land. They ignored the various efforts of reformation, the prophets,  
the sages, as well as prophetic writings. The values  
of the right and wrong which prophets had created, as there  
was no one who could repeat and renew the old commandments  
and the law. They became nationalized as well as centralized in  
Jerusalem. And the religion of Israel was created for the Jewish  
land only. There was no opposition made to the idea of the people  
because they were accustomed to the commandments which were  
binding to them, binding them to their nation Israel.

(10) Finally, God's purpose seems to have been delayed  
because of the failure of the Jewish people. The most serious  
problem is to be observed here regarding their religious ob-  
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they start to study.

The apocalyptic ideas have been revived once more among the orthodox group of Jews. The Balfour declaration gave the Jewish mind some new vigor, because the declaration guaranteed home rights for the Jews in Palestine. This gave a new hope for the Messianic era with all its splendor and glory. The apocalyptic kingdom, in the Jewish sense, is not to be confused with the Kingdom of God in Christ's teaching. They expect a Jewish Messiah, who is the descendant of David, to rule in Jerusalem with his iron scepter, and who will finally subdue all nations under his power. On the other hand Christ said, "My kingdom is not of this world." For Christ's kingdom is the spiritual kingdom inside of the natural realm. But the national orthodox Jews still give to their kingdom a national interpretation for their material welfare.



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well-being.



## CHAPTER IX.

### FINAL SUMMARY

#### A. LEVITICAL SACRIFICES

The sacrifices that we find in the Old Testament, and which were introduced into the shrine at Jerusalem by Solomon, and finally in an increased form into the temple of Zerubbabel, are not late religious expressions. They were practiced for centuries by the Canaanite people before the Israelites entered into Palestine. Among all the Northern Semites, the mode of sacrifice, the victims, the principles of sanctuaries, altars, and priesthood were very nearly identical; and the late Canaanite cult, which is known as Phoenician, is so closely related to the Israelite that the latter is only a fresh expression, with a slight adjustment, of the Phoenician idea of worship. The only difference lies in a few additional sacrifices, which were the priestly answer to the prophetic challenge against the sin of Israel. To put through this magnificent program, a greater temple was needed to meet the requirements.

The practice of the bloody sacrifice comes down from pre-historic times. It had been handed down from one generation to another. Olah and kalil are known among all the Semitic peoples, and they were the main functions in the Levitical cultus in Jerusalem. So were the sacrifices of blood and fat, which were considered the most sacred. Later, when the agriculture became more widespread among the different clans, the meal-offering became universally practiced among them as well



## CHAPTER IX.

## THE SACRIFICIAL SYSTEM.

## A. LEVITICAL SACRIFICES.

The sacrifices that we find in the Old Testament, and which were introduced into the service at Jerusalem by Solomon, and finally in an increased form into the temple of Herod, are not late religious innovations. They were practiced for centuries by the Semitic people before the Israelites entered into Palestine. Among all the Northern Semites, the same or similar, the victims, the principles of sacrifice, and priestly functions were very nearly identical; and the Jews of the time, which is known as Phoenician, is so closely related to the Israelites that the latter is only a Jewish expression, with a slight adjustment, of the Phoenician idea of sacrifice. The only difference lies in a few additional sacrifices, which were the priestly answer to the prophetic challenge against the sin of Israel. To put through this sacrificial program, a greater temple was needed to meet the requirements.

The practice of the bloody sacrifices comes down from prehistoric times. It had been handed down from one generation to another. Gift and sacrifice are known among all the Semitic peoples, and they were the main functions in the Levitical cult. So were the sacrifices of blood and fat, which were considered the most sacred. Later, when the sacrifices became more widespread among the different classes, the most-offering became universally practiced among them as well.



as the bloody sacrifice.

Sacred fire was an ancient idea, dating probably from the time of planetary worship. Because of its sacredness, it was continually kept burning. Whether its origin was from an electric storm or an erupting volcano is not known, but the fire which fell from heaven at the dedication of the temple of Solomon points to the first one at least, so far as the continuous fire upon the altar of Jerusalem is concerned (2 Chron. 7:1), and also Elijah's sacrifice on Mt. Carmel (1 Kings 18:38). The fire was to be kept up in all the altars of the shrines. This is in all probability an ancient custom among the Semitic people.

The sin-offering among the Israelites, as has been stated, is due to the influence of prophetism. Not that the prophets induced the sacrifice as the sin-offering, but it was the priestly answer to the prophetic challenge for the repentance for their sins. The interpretation of sin by the two groups of the religious interpreters, priestly and prophetic, was vastly different one from the other. And so was the remedy for the same. The prophets required repentance of their hearts and righteousness in their lives; the priests required sacrifices and ceremonial atonement to fulfill the prescriptions of Yahweh. The prophets pointed out to the individual his responsibility in the sight of God; the priests, however, were more for group responsibility. The prophets preached the ethical life as the requirement of God; the priests favored ritualism



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Secured this was an ancient idea, dating probably from the time of planetary formation. Because of its antiquity, it was continually kept burning. Whether the origin was from an electric storm or an eruptive volcano is not known, but the fire which fell from heaven at the destruction of the tower of Babel points to the first one at least. So far as the continuous fire upon the altar of Jerusalem is concerned (2 Chron. 7:1), and also Elijah's sacrifice on Mt. Carmel (1 Kings 18:26), the fire was to be kept up in all the altars of the shrine. This is in all probability an ancient custom among the Semitic people.

The all-offering among the Israelites, as has been stated, is due to the influence of Abraham. For that the prophets intoned the sacrifice as the all-offering, but it was the all-offering answer to the prophetic callings for the redemption for their sins. The interpretation of sin by the two groups of the religious interpreters, priestly and prophetic, was vastly different one from the other. And so was the remedy for the same. The prophets required repentance of their hearts and righteousness in their lives; the priests required sacrifices and ceremonial observance to fulfill the prescriptions of Yahweh. The prophets pointed out to the individual his responsibility in the sight of God; the priests, however, were more for group responsibility. The prophets preached the ethical side as the requirement of God; the priests favored ritualism.



at the altar, and the moral side of life was considered as a secondary matter. Sins were interpreted by the prophets as the violation of the moral laws of Yahweh; by the priests as the violation of the ceremonial law. Sins were not the same as we consider them to be according to our Christian ideals; they were only certain kinds of taboos and ideas of "clean and unclean" in their daily life. If a man happened to violate some of the priestly rules, sacrifice was the only remedy for the violation. The development of the knowledge of sin in the religious and ethical sense was a slow process among the Jewish people. The animal sacrifice as we find it in the book of Leviticus, like the ideas of the need of the sacrifice, was identical among all the Semitic peoples.

Meal-offering was not known among the early Hebrews. It is of later development. It came to Israel with the agricultural ideas. When Israel moved into Palestine, the land was populated by an agricultural people, who sacrificed the products of the soil to their deities. Israel adopted the practice directly from them. Later on it became the source also of a substantial remuneration for the priesthood.

All the bloody offerings like burnt-offering, olah and kalil, immolation, offering of blood and fat, substitutionary sacrifice, like the bloodless sacrifices, minha, meal-offering, azkarah, also the mixture of meal and oil, wine, milk, and honey, had been sacrificed by the Canaanites for centuries



at the altar, and the moral side of life was considered as a secondary matter. Sins were interpreted by the priests as the violation of the moral laws of Yahweh; by the people as the violation of the ceremonial law. Sins were not the same as we consider them to be according to our Christian ideals; they were only certain kinds of taboos and those of "clean and unclean" in their daily life. It was necessary to violate some of the priestly rules, sacrifices were the only remedy for the violation. The development of the knowledge of sin in the religious and ethical sense was a slow process among the Jewish people. The animal sacrifices we find in the book of Leviticus, like the idea of the need of the sacrifice, was identical among all the Semitic peoples.

Milk-offering was not known among the early Hebrews. It is of later development. It came to Israel with the Canaanite ideas. When Israel moved into Palestine, the land was populated by an agricultural people, who sacrificed the products of the soil to their deities. Israel adopted the practice directly from them. Later on it became the source also of a substantial remuneration for the priesthood.

All the bloody offerings like burnt-offering, grain and milk, fellowship, offering of blood and fat, substitutionary sacrifices, like the bloodless sacrifices, qurban, qurban, qurban, also the mixture of meal and oil, wine, milk, and honey, had been sacrificed by the Canaanites for centuries



before Israel came into Palestine, and were directly borrowed from them. The priest's portion in nature was also first practiced by the Canaanite people and is evidently the original form of compensation to the priest. The same system was carried on by the Levitical priesthood in Jerusalem, as it had been in the country High Places. The sacrifice of the perfumes, Ketoreth, Lebona, and the Cane of Calamus is found in the middle of the second millennium in Ras Shamra. It was known in Egypt several centuries before that. The incense altar was not known in the temple of Solomon. The incense was sacrificed in former times in the incense-burners, but the temple of Zerubbabel had an altar made for that sacrifice. This idea also was directly taken from the Canaanites. A golden table for the shewbread was first found, so far as we know, in the temple at Ras Shamra, which was an ancient construction, so the idea was directly transferred from there to Jerusalem, because the builders of the temple of Solomon were Phoenicians.

The sanctuaries of the Northern Canaanite peoples in Palestine and Phoenicia date from about two thousand years before Christ. Solomon got the idea, as well as the plans, from them. But the Israelites could not do the work themselves, because they still had the nomadic characteristics, and they had to get the skilled labor from Phoenicia as well. It was a Tyrian temple, dedicated to the Yahweh worship. But evidently Solomon's many wives used the same for the Baal worship. Solomon's temple was not a public temple in the real sense of the word;



before Israel came into Palestine, and were already borrowed from them. The priest's position in nature was also first grasped by the Germanic people and is evidently the original form of consecration to the priest. The same system was carried on by the Jewish priesthood in Jerusalem, as it was seen in the country with Moses. The sacrifice of the oxen, the goat, the lamb, and the dove of Ephraim is found in the midst of the sacred literature in the Talmud. It was known in Egypt several centuries before Christ. The incense altar was not known in the temple of Solomon. The incense was carried in the temple in the incense-burner. But the temple of Herod had an altar made for that sacrifice. This idea also was already taken from the Germanic. A golden table for the shewbread was first found, as far as we know, in the temple at Hes Thana, which was an ancient construction, as the idea was directly transferred from there to Jerusalem, because the pillars of the temple of Solomon were Phoenician. The construction of the Northern Germanic temples in Palestine and Phoenicia date from about two thousand years before Christ. Solomon got the idea, as well as the plans, from them. But the Latins could not do the work themselves, because they still had the nomadic characteristics, and they had to get the skilled labor from Phoenicia as well. It was a Tyrian temple, dedicated to the Yahweh worship. But evidently Solomon's sons' wives used the same for the Baal worship. Herod's temple was not a public temple in the real sense of the word;



it was the king's temple, belonging to the royal house. The same idea is found in all of the ancient temples. First there was a large Court, then the Holy Place, and last of all was the Holy of Holies. Solomon's Temple at Jerusalem was built according to the same plan.

#### B. THE DEUTERONOMIC REFORMATION IN SACRIFICES

The Deuteronomic Reformation tried to solve the problem of religious practices. What is said here already implies that the religion of Israel had become thoroughly Canaanized. Elijah already thought in his day that he alone was left of all the faithful in the Yahweh worship. Yahweh, however, answered him that there were still seven thousand Israelites who had not prostrated themselves before Baal -- seven thousands of the whole race, but they had lost all their influence in the Yahweh worship because Elijah did not know them, although he was the leader of the worship.

Later on the situation was probably no better. The high places built for the Yahweh worship had become completely permeated with the Canaanitic spirit, not only with the ordinary animal and meal sacrifices, but also with human sacrifice. We find the situation, and also the sacred harlotry, still existed during the time of the eighth and seventh century prophets. Therefore the Deuteronomic group, in order to purify the religion from the coarsest pagan elements, made provision



if one thing is certain, belonging to the royal house. The same idea is found in all of the ancient temples. There were a large number of the Holy Places, and that of all was the Holy of Holies. Solomon's Temple at Jerusalem was built according to the same plan.

## B. THE DEUTERONOMIC REFORMATION IN ISRAEL

The Deuteronomic Reformation aimed to solve the problem of religious sanctity. What is said here already implies that the religion of Israel had become thoroughly sanctified. Eli-ah already thought in his day that he alone was left of all the faithful in the Jewish world. Yahweh, however, answered him that there were still other sanctified Israelites who had not forsaken themselves before Baal -- seven thousand of the whole race, and they had lost all their sanctity in the Jewish worship because Eli-ah did not know them, although he was the leader of the people.

Just as the situation was probably in Israel. The high priest Eli-ah for the Jewish people has become completely sanctified with the Deuteronomic spirit, not only with the ordinary ritual and moral sanctities, but also with human sanctities. He lived the Deuteronomic, and also the Jewish Deuteronomic, still related during the time of the eighth and seventh centuries B.C. Therefore the Deuteronomic spirit, in order to purify the religion from the Deuteronomic spirit, made provision



for abolishing all the high places and centralizing the worship in Jerusalem. They happened to get a good and zealous man, Josiah, as their king, who put through the Reformation by force.

Sacrifices were reduced to three principal kinds: burnt-offering, peace-offering, and heave-offering. The last is a new kind of offering which was not known before that time in Israel. This is an effort to try to find some kind of middle-road between the prophetic and Levitical ideals, but the influence of this reformation lasted only a short time. Ritualism swallowed up the prophetic ethical idealism, and gained full control of the situation after the Babylonian captivity. The priesthood was strongly for the ritual form of worship because there was a personal gain in it for them. This idea is found all through the Priestly Code. And as soon as the religious control was in the hands of the priesthood, there was no immediate possibility of making any reformation.

#### C. THE IDEALISM OF THE SEVENTH AND EIGHTH CENTURY PROPHETS.

The purpose of the prophets was to moralize and idealize the religion. According to their interpretation of religion, it was not to be found in the multiplicity of sacrifices, but in righteousness, justice, and goodness. Religion was to be practiced in life and not merely at the shrine. The men like Amos, Hosea, Micah, Jeremiah, and Isaiah were gigantic spirits



for establishing all the high places and centralizing the worship in Jerusalem. They happened to get a good and positive answer, "Yes," which, as their time, who brought the Restoration.

Sacrifices were reduced to three principal kinds: burnt-offering, peace-offering, and heavy-offering. The last is a new kind of offering which was not known before that time in Israel. This is an effort to try to find some kind of middle road between the prophetic and Levitical ideas, but the latter view of this restoration lasted only a short time. It was based up the prophetic ethical idealism, and against the control of the situation after the Babylonian captivity. The priesthood was certainly far from the ideal form of worship because there was a personal gain in it for them. This idea is found all through the Priestly Code. And as soon as the religious control was in the hands of the priesthood, there was no longer any possibility of making any restoration.

#### OF THE IDEALISM OF THE SEVENTH AND EIGHTH CENTURY PROPHETS.

The purpose of the prophets was to reform and idealize the religion. According to their interpretation of religion, it was not to be found in the ritualistic of sacrifices, but in righteousness, justice, and goodness. Religion was to be practical in life and not merely at the altar. The new line of thought, which, Jeremiah, and Isaiah were dynamic spirits



in their time and in their religious teachings. The courageous-  
ness and great insight of their message made them really very  
influential men, not only among the people, but even in the  
royal courts. They were not only great preachers and teachers,  
but they were at the same time great statesmen. They were the  
men who laid the foundation also for Christianity. They were  
many centuries ahead of their own time, and their teaching is  
still sound and influential for the centuries to come.

According to Jeremiah, the sacrifices were worthless to  
God; they had no sacred element attached to them, but were  
mere flesh. Through him Yahweh says: "I spake not unto your  
fathers, nor commanded them in the day that I brought them  
out of the land of Egypt, concerning burnt-offerings or sacri-  
fices" (Jer. 7:21). This shows plainly that the Pentateuch  
in its present form was not known to Jeremiah as presenting  
a divinely appointed sacrificial practice. And of those priest-  
ly rituals which had no legitimate values in the Yahweh worship,  
he says that the "false pen of the scribes" must have been busy  
in making those provisions.

Micah sees plainly also that the sacrifices have no reli-  
gious or atoning values. He says:

"Bringing what, shall I come before Yahweh,  
Shall I bow before God of the Height?  
Shall I come before him bringing burnt-offerings,  
Bringing calves of a year old?

Will Yahweh be pleased with thousands of rams,  
With ten thousands of torrents of oil?  
Shall I give my first-born for my transgression,  
The fruit of my womb for the sin of my soul?  
(Micah 6:6, 7).



in their time and in their religious responsibilities. The sacrifices  
 were and great insight of their message made them really very  
 influential men, not only among the people, but even in the  
 royal courts. They were not only great prophets and teachers,  
 but they were at the same time great statesmen. They were the  
 men who laid the foundation also for Christianity. They were  
 many centuries ahead of their own time, and their teaching is  
 still sound and influential for the centuries to come.

According to Jeremiah, the sacrifices were worthless to  
 God; they had no sacred element attached to them, but were  
 mere flesh. Through the prophet says: "I speak not unto you  
 of the land of Egypt, concerning corn-offerings or sacrifices,  
 for I brought them in the day that I brought them  
 out of the land of Egypt, saying unto the Egyptians, 'This is the  
 sacrifice of the land of Egypt, which you have brought in, saying  
 unto the Egyptians, "This is the sacrifice of the land of Egypt."  
 a divinely appointed sacrificial practice. And of those priests  
 if there be which had no legitimate values in the Yehovah service,  
 we say that the "false pen of the sacrificer" must have been every  
 in making those provisions.

It was said plainly also that the sacrifices have no value  
 of atoning values. He says:  
 "Bringing what, shall I now before Yehovah?  
 Shall I now before God of the heights?  
 Shall I now before him offering corn-offerings,  
 bringing calves of a year old?  
 Will Yehovah be pleased with thousands of rams,  
 with ten thousands of torrents of oil?  
 Shall I give my first-born for my transgression,  
 the fruit of my womb for the sin of my soul?  
 (Micah 6:6, 7)



Here the prophet seems to repudiate all the ideas of gifts. They are not the right means with which to come into communion with God. He gives an entirely different way to come into fellowship with Him. "He hath shown thee, O man, what is good, and what doth God require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." The remedy was from the inside out, according to this prophet.

Through Isaiah Jehovah says: "I have had enough of the burnt-offering of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats." (Isa. 1:11 ff.). The prophet enumerates all the regular forms of worship and their season, sacrifices, oblations, i.e. meal-offerings, incense, the observance of New Moon, and Sabbath, and he declares that God will not heed them. But what God does require is righteousness in daily life and the fulfillment of the social obligations of taking care of the fatherless and the widows. According to him religion appears in the practice of life, not only in some kinds of ritualistic functions at the altar. This is the message of all the prophets. They can see a great difference between the heathen practices of Israel and the true worship of Jehovah which changes the whole life of man and makes him a new creature, who can live the religion and not only talk of it.

Hosea does not find a true reality in the religion of Israel. Sacrifice is not a true expression of the righteous







life. He says: "Your goodness is like clouds which disappear when the hot sun rises, and like the dew distilled in the night, but gone in the morning when the sun rises" (Hosea 6:6). "I desire mercy, not sacrifice", real love, not ritualistic exercise. According to the prophetic voices, God is not pleased with materialistic expressions of religion; they are misrepresentations of spiritual things.

Amos, in his testimony, says, "I hate, I despise your feasts, and your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them" (Amos 5:21). Amos denounces strongly the unhallowed cultus. With all the eighth and seventh century prophets he holds that all the sacrifices and assemblies were altogether without divine sanction as well as without religious values. With them, too, he appeals to the inner life in God which makes it possible to live a righteous life. These prophets are very close to the Christian religious principles, where not the outer rituals and ceremonies, but the virtues which appear in a man's daily life, are the right expressions of the God-life in a man.

#### D. PRE-PROPHETIC SACRIFICES.

A short view of the pre-prophetic sacrificial systems, especially among the Canaanites, shows that the daughter is hardly different from her mother. Let us take, for instance,



life. He says: "Your goodness is like clouds which disappear when the hot sun rises, and this the sea distilled in the night, and gave to the morning when the sun rises" (Isaiah 54:5). "I shall surely, not forsake," I feel love, not intellectual war-  
 cise. According to the prophetic voices, God is not pleased with intellectual expressions of religion; they are mere imitations of spiritual things.

Again, in his testimony, says: "I have, I decided your course, and your course is decided. Yes, though you will be your own offerings and sacrifice, I will not accept" (Isaiah 54:21). And, however strong is the conviction, with all the saints and several century prophets he holds that all the sacrifices and offerings were altogether without value, and that as well as without religious values. With them, too, he appeals to the inner life in God which makes it possible to live a religious life. These prophets are very close to the Christian religious principles, where God is other worlds and continents, but the virtues which appear in a man's daily life, are the right expressions of the God-life in a man.

### II. THE PROPHETIC VISION

A short view of the prophetic spiritual system, especially among the Christians, shows that the latter is really different from the former. Let us look, for instance,



the Ras Shamra sacrificial system and compare it with the Israelite system, and we perceive immediately a surprisingly great uniformity. The only difference is that we find certain additional sacrifices among the Israelites, as has been stated before. All other sacrifices are found among all the Northern Semitic peoples, which are common property from a common source.

Among the pre-prophetic Semites, the sacrifice for the dead was an ancient practice. Of what nature those rituals have been, we may find a faint idea from the later Israelitic history of their funeral customs and their loud lamentation for the dead. This was highly praised by the writers of the Mishna

#### E. UNIFORMITY OF THE CANAANITE AND LEVITICAL SYSTEMS.

The sacrificial victims of the Canaanites and Israelites are same -- bull, calf, and ram; sheep and he-goat; lamb and she-goat, and the same is true of the birds, except that the Levitical system did not have any other wild birds except turtle doves. A victim's value was estimated according to its weight and perfectness, its "blemishlessness". This is found to be the same among all the Northern Semites.

Some of the names, however, have been changed among the Israelites from the original Canaanite form. In other words, the name and meaning of one sacrifice is applied to another. So, for instance, the Carthaginian shelem kalil was called



the two groups mentioned above and now we are left with the two  
groups, and we have to consider the possibility of a  
great similarity. The only difference is that we find certain  
additional similarities among the two groups, which have been  
noticed. All other similarities are found among all the groups  
mentioned, which are common to all the groups mentioned.  
Among the pre-geometric terms, the similarity for the  
two is an exact parallel. Of what nature these relations  
have been, we may find a fairly large number of pre-geometric  
history of their formal relations and their formal relations  
for the two. This is slightly different by the nature of the  
relation.

2. UNIVERSITY OF THE CARABANT AND LUTIVIAN SYSTEM.  
The scientific studies of the Carabantes and Lutivians  
are some -- full, full, and full; they are full, full,  
and full, and the same in the case of the Carabantes, except that  
the Lutivian system has not been any other than the Carabantes  
system. A Lutivian's voice was mentioned according to its  
weight and perfection, its "distinctness". This is found  
to be the same among all the Carabantes.

Some of the names, however, have been changed among the  
Lutivians from the original Carabantes form. In other words,  
the name and meaning of the Carabantes is applied to another.  
So, for instance, the Carabantes name, which was used



olah in Jerusalem. And the Communion sacrifice of Carthage was Seva'at and in Jerusalem Zebah Shelamim. Thirdly, expiatory sacrifice, kalil of Carthage, was hattat and asham in Jerusalem. The terms are the same, only they are applied differently. In spite of that, the uniformity is identical. And the uniformity is strongly supported by the three annual festivals where the same rites, with the same kind of jovial functions, are performed.

We have several of the Old Testament writers who confirm our statements that Canaanite gods received the same sacrifices as Yahweh.<sup>1</sup> And the archaeological discoveries support strongly the foregoing statements. The latest discoveries at Ras Shamra dispel the least shade of doubt that they were identical with each other. Even the terminology, as we have seen, is the same.

We consider that our work has been completed and the truth finally found, and proved to the satisfaction of a searching mind.

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1. 2 Chron. 10:24, Isa. 43:23-24, Jer. 7:9.







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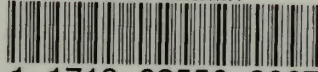
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